WINNING THE HEARTS & SOULS

IBN KATHEER

Expeditions and Delegations in the Lifetime of Prophet Muhammad ﷺ

From Al-Bidayah wan-Nihaya

DARUSSALAM
YOUR AUTHENTIC SOURCE OF KNOWLEDGE

Winning Hearts & Souls

Expeditions and delegations in lifetime of the prophet (Peace and Blessings of Allah be upon him)

Taken from

Al-Bidayah wan-Nihayah

By: Ibn Katheer

Translation & Researched By: Darussalam Research

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Preface To The Revision

In the Name of Allah, the Most Beneficent, the Most Merciful

All praise and thanks be to Allah, Who revived knowledge of His religion and caused it to blossom forth after it had all but disappeared, and Who demolished the false conjectures of the apostates. I praise Him and I seek refuge with Him from the sins which weigh upon the backs of mankind. I worship Him and seek His help and guidance in removing hindrances and difficulties in the practice of my religion. I bear witness that none has the right to be worshipped except Allah, Alone, without partners and I bear witness that Muhammad – who, by Allah’s leave, brought about the dawn of faith to the darkness and misguidance which existed in the hearts of mankind – is the slave and Messenger of Allah. May the Blessings and Peace of Allah be upon him in perpetuity.

O Allah! We seek Your favor and through You we seek to ward off affliction. We ask You to protect us and to grant us mercy. Our Lord! Make not our hearts deviate after You have already guided us. Make it easy for us to perform our deeds in the way that You have taught us. Make us grateful for what You have given us and make plain a path for us which leads to You. Open

up the doors between us and You by which we may arrive before You. To You belong the keys to the heavens and the Earth and You are Most Able to do all things.

Among the blessings which Allah has bestowed upon us, the community of Muslims, is that He has made it easy for us to follow the path of guidance and He has opened the doors of knowledge by making available to us these new publications, which present to us the writings of the early scholars and reveal to us what they said regarding legal verdicts, history, events, information and lessons. These scholars opened a clear beacon of light for all those Muslims seeking guidance, and they set up for us a signpost in which there is neither deviation nor crookedness. Whoever follows it will arrive safely at his desired destination and whoever diverts from it will be lost forever. They have written these books and treatises and made clear to us therein events, information and virtues. Among such books is this unique work, Al-Bidayah Wan- Nihayah, by the Imam, the Hafiz, the master scholar of ahadeeth, ‘Imaduddeen Isma‘eel Ibn Katheer Al-Qurashi – may Allah have Mercy on him. This book was greeted with approval by the vast majority of Muslims. No Islamic library would be complete without it. In it, the author has recorded what Allah, Most High, has made easy for him about the history of mankind, from the beginning of creation, starting with the creation of the Throne and the Kursi (chair), the heavens and the Earth and all that they contain and all that lies between them, such as the angels, the jinn and the devils. He also described how Adam was created, and told the stories of the prophets up to the days of the Children of Isra’eel and the Days of Ignorance (Jahiliyyah), until the advent of Prophet Muhammad (Peace and Blessings of Allah be upon him), which heralded the end of Prophethood. He then recorded his Seera)

Then he recorded the events which took place up to his own time. He also spoke of the trials and battles, the signs of the approach of the Hour, then the sending forth of mankind and the terrors of the Resurrection, which he described in detail. He then described the Hellfire, with all its horrors, and Paradise and all the good things contained therein. He called this particular volume of his book: An-Nihayah Fil- Fitan Wal-Malahim (The Ending in Trials and Battles). As for the book which is in our hands today, it is Al-Bidayah.

By Allah's Grace, I came to know Brother Abdul Malik Mujahid, the general manager of Darussalam Publishing in Riyadh. He visited me in my humble office in Damascus and suggested to me the idea of creating a summarised version of this wonderful book. I prayed for Allah's Guidance in the matter and sought help from Him in completing the project. Allah enabled me to make the acquaintance of a number of people of knowledge and experience in this field and a plan of action for the work was written. It consisted of ten principal points and we then started the task, seeking help from the Lord of the heavens and the Earth. All of us exerted our utmost efforts in this task, making repeated revisions and corrections, until we reached the point where, by Allah's Permission, we completed it and it was published in the form which is in your hands today.

The Plan of Action for This Book:

1. Summarization of the text. This was achieved by concentrating on the most important events narrated in the book. In doing so, we took care not to leave out any important details which would cause loss of meaning or import.

2. We relied on a number of printed and handwritten copies of the book and in cases where any contradiction or omission was found, we succeeded in establishing the most accurate and authentic text.

3. We left out the ahadeeth which proved to be baseless or weak and confined ourselves to the ahadeeth which are authentic or Hasan and those which are acceptable due to the existence of other supporting narrations. On rare occasions, when it was found that there were no other ahadeeth in the chapter, we included some weak ahadeeth whose weakness was not of an extreme nature.

4. We performed takhreej of the ahadeeth with ascription of the number of the section and the page, the number of the ahadeeth and in many cases, the precise location of the hadeeth in the original source, then the ruling on its authenticity, if it was not from the Saheehain, because the ahadeeth therein do not require any ruling on their authenticity and they have been widely accepted by the Muslim Ummah. As for the ahadeeth in this book, we have relied on the opinions of the Imams and scholars of Hadith – including the earlier scholars, the later scholars and those of the present day. On some occasions, we have recorded the weak ahadeeth, while making it plain that they are not authentic. We have not omitted them because the author has included them in order to warn the people against them due to their widespread popularity amongst the Muslims in general. In such cases, we desired not to oppose the author in this effort and so we left them, at the same time making the scholars’ ruling on them clear, so as to warn the people against them.

5. We summarised the asaneed present in the book, in most cases mentioning only the Companion who narrated the Hadith, or the person who reported it from him.

6. We omitted many of the Isra'eeliyyat found in this book which the author referred to in the preface, where he said: "We do not record the Isra'eeliyyat except those which the Lawgiver has permitted, i.e., those which do not contradict the Book of Allah and the Sunnah of His Messenger (Peace and Blessings of Allah be upon him). These are stories which are neither believed nor belied and they have been recorded because they provide details of unclarified narratives that we have, or they provide names for people and places that have only been mentioned in passing in our Revelation, due to there being no benefit in specifying them for us. Thus we have reported them in order to provide extra detail and not with the intention of citing them as evidence or placing any reliance on them. Only the Book of Allah and the authentic Sunnah of His Messenger (Peace and Blessings of Allah be upon him) may be relied and depended upon. It is from Allah that we seek help and it is He in Whom we place our trust; there is no help and no power except in Allah, the Almighty, the All-Powerful, Most Wise and Most High.

7. In some instances, we have referred back to the original manuscript in order to verify the wording of a Hadith from its source. In some cases, the author has combined two narrations of the same Hadith together and so where this has occurred, we have noted it and separated the two narrations, placing our own words between brackets, i.e., (and in another narration…) and we have also identified the source of the addition in the footnotes.

8. We have written the Qur'anic Verses in the Uthmani script, in conformity with the copy of the Qur'an published by Al-Madinah Al-Munawwarah Printing Complex.

9. We vowelized the words of many of the ahadeeth in the book and, in addition, the poetic verses, wherever possible.

10. We mentioned the meters of the poetic verses between parentheses.

11. We explained the meanings of some difficult or obscure words, relying on dictionaries, books containing ghareeb ahadeeth and narrations and other sources.

12. We furnished a brief biography of the author, Hafiz Ibn Katheer, though in reality, he requires no introduction and no description.

Finally, I ask Allah, Most High, to accept this humble work from us and to acknowledge it as having been done purely and sincerely with the aim of pleasing Him and to grant us and our brothers, who assisted us in the production of this book, pardon and forgiveness in religious and secular matters. In addition, we ask Him that He include this work in the weight of our good deeds on the Day of Resurrection – a Day on which neither wealth nor sons will benefit anyone – except for those whom Allah has blessed with pure hearts.

And our final declaration is that all praise and thanks are due to Allah, and we invoke blessings and peace upon Prophet Muhammad and upon all his righteous family and Companions until the Day of Reckoning.

Yoosuf Al-Hajj Ahmad,
The humble slave of Allah.

Damascus, Ash-Sham (Syria). 2nd
of Dhul-Hijjah, 1428 A.H.

Publisher's Preface

Verily, all praise and thanks are due to Allah. We seek His help and we ask forgiveness from Him. We seek refuge with Allah from the wickedness in ourselves. Whomsoever Allah guides, there is none who can misguide him and whomsoever He sends astray, there is none who can guidehim. I bear witness that none is worthy of worship except Allah and that Muhammad is His slave and His Messenger. He sent him with guidance and the true Religion and with the light (of truth), the admonition and wisdom, at a time when no Messengers were sent for a long period, when there was little religious knowledge and the people had gone astray, when the Hour was drawing nearer. Whoever obeys Allah and His Messenger has followed the right course, while whoever disobeys Allah and His Messenger erred from it and gone far astray.

The book Al-Bidayah (The Beginning) by the Hafiz, the Imam, the scholarly critic, Ibn Katheer is an incomparable work regarding the study of the events and their chronological order, the knowledge of which he strove hard to acquire. He began by describing the start of creation – from the creation of the Throne and the Kursi and the heavens and the Earth and all that is in them and all that lies between them, such as the angels, the jinn and the devils and he described the manner of Adam's creation. He recounted the stories of the Prophets and the events that took place therein, up to the times of the Children of Isra'eel and the Days of Ignorance, which ended with the advent of the final Prophet, Muhammad (Peace and Blessings of Allah be upon him). Then he gave a detailed description of his life and what happened after that, up to the time in which he lived. He then

wrote a separate volume called An-Nihayah Fil- Fitan Wal-Malahim (The Ending With Trials and Great Battles).

Furthermore, Allah inspired us to undertake the noble task of making this book easily accessible to both the students and the scholars and then to translate it into several languages, by Allah's Permission.

I suggested to my brother, Yoosuf Al-Hajj, the necessity of summarizing this book in a suitable manner, through the omission of unbeneficial repetition, weak ahadeeth, lengthy poems, etc. I am thankful to Brother Yoosuf for assembling a team that consisted of Abdul Malik Wadih, Abu Muslim AlJaza'iri, Muwaffeq Khaleel Hammad, and himself. Darussalam funded the entire project, paying each team member for his contribution and work. After they completed their portion of the project, the work then went through numerous people in the Research Division of Darussalam, who meticulously went through the work, adding and subtracting materials. After this, the project went through another round of editing of the Arabic material before it was sent to the translation department. The translation was then checked for accuracy and then sent for editing, resulting in the final project that you see before you. All praise and thanks be to Allah for allowing us to produce such a classical work for the first time in the English language.

O Allah! We ask that You bless us with sincerity and success and that You spread goodness through our hands.

Abdul Malik Mujahid

Jumadal-Oola 1431 A.H.

The Messenger of Allah’s Letters to Foreign Sovereigns Inviting Them toAllah and to Accept Islam

On the authority of Anas Ibn Malik who narrated that Allah’s Messenger, peace and blessings of Allah be upon him, wrote to Kisra (Chosroes, King of Persia), Qaisar (Caesar, Emperor of Rome), An-Najashi (King of Abyssinia), and to every (other) ruler inviting them to Allah, the Exalted. The Najashi (Negus) mentioned here was not the same one for whom the Messenger of Allah offered the funeral prayers.

On the authority of ‘Abdullah Ibn ‘Abbas who said that Abu Sufyan narrated to me directly saying, "We were merchants and we had been strained by continual fighting until our wealth became depleted. After the armistice, i.e. the Treaty of Hudaibiyah, between us and the Messenger of Allah, peace and blessings of Allah be upon him, I went on a trade mission to Sham (Syria) along with a group (of people) from Quraish. We arrived in Sham when Qaisar, the king of Rome, had defeated and expelled the Persians who had occupied his territory. He also reclaimed the Cross that had previously been lost. When the news of the victory (and defeat of the Persians) reached him, he was residing in Hims, Sham, and walked to Bait Al-Maqdis to offer prayers as a token of his gratitude (for the victory). He was welcomed by the people with great pomp and pageantry. A messenger from the king of Busra came to him with an Arab, whom he had brought, and said, 'O King, this man is an Arab from the people of sheep and camels; he brings you news of events that have occurred in his land,' and in the king’s presence he asked his translator to tell the Arab to deliver the news. The man said, 'An Arab from the Quraish has appeared claiming to

be a Prophet; some of the people have followed him while others have opposed him. Bloody confrontations have occurred between them in a number of battles, and I left them in that condition.'

The king summoned the head guard and ordered, 'Comb through every part of Sham and bring me someone from this man's country to verify his story'."

Abu Sufyan said, "When we came to him, he said to his translator: 'Ask them who amongst them is the closest in relation to the one who claims to be a Prophet'." Abu Sufyan added, I replied, 'I am the nearest relative to him.' He asked, 'What degree of relationship do you have with him?' I replied, 'He is my cousin, and there was no one from Banu 'Abd Manaf in the caravan except myself.' The king said, 'Let him approach me.'He then ordered that my companions stand behind me near my shoulder and said to his translator, 'Relate to his companions that I am going to ask him about the man who claims to be a Prophet. If he lies, they should oppose him immediately'."

Abu Sufyan added, "By Allah! Had it not been shameful that my companions would label me a liar, I would not have spoken the truth about him when asked, so I spoke the truth. He said to his translator, 'Ask him what kind of family does he belong to.' I replied, 'He belongs to a noble family from amongst us.' He asked, 'Has anyone else from amongst you ever claimed the same prior to him?' 'I replied, 'No.' He asked, 'Have you ever censured him for telling lies prior to what he claimed? 'I replied, 'No.' He asked, 'Was anyone from amongst his ancestors a king?' I replied, 'No.' He asked, 'Do the noble or the poor follow him?' I replied, 'It is the poor who follow him.' He asked, 'Are

they increasing or decreasing?' I replied, 'They are increasing.' He asked, 'Has anyone from amongst those who have embraced his religion become displeased with it and discarded it?' I replied, 'No.' He asked, 'Does he break his promises?' I replied, 'No, but we are now at truce with him and we are afraid that he may betray us'." Abu Sufyan added, "Other than the last sentence, I could not say anything against him."

Caesar then asked, 'Have you ever fought a battle with him?' I replied, 'Yes.' He asked, 'What was the outcome of your battles with him?' I replied, 'The result was unstable; sometimes he was victorious and other times we were.' He asked, 'What does he order you to do?' I said, 'He tells us to worship Allah, Alone, not to worship anything along with Him, and to abandon all that our forefathers worshipped. He orders us to pray, give in charity, be chaste, maintain our promises, and return whatever is entrusted to us.' When I said that, Qaisar said to his translator, 'Say to him: I asked you about his lineage and your reply was that he belonged toa noble family. In truth, all the Messengers came from the noblest lineage of their nations. Then I asked you whether anyone else from amongst you had ever claimed such a thing, and your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following a claim that had been said before him. When I asked you whether he was ever censured for telling lies, your reply was in the negative, so I take it for granted that a person who did not lie about others could never lie about Allah. Then I asked you whether any of his ancestors were kings. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom.

When I asked you if he is followed by the rich or the poor, you replied that it was the poor who follow him. In fact, such are the followers of the Messengers. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing. In fact, this is the result of true faith until it is complete (in all respects). I asked you whether there was anyone who, after embracing his religion, became displeased with it and discarded it, your reply was in the negative. In fact, this is the sign of true faith, for, when its goodness enters and mixes in the heart, no one will be displeased with it. I asked you whether he had ever broken his promise. You replied in the negative. Such are the Prophets, they never break their promises. When I asked you whether you fought against one another, you replied in the affirmative and (you also said) that sometimes he was victorious and sometimes you were. Indeed, such are the Messengers; they are put to trials and the final victory is always theirs.

Then I asked you what he orders you with. You replied that he orders you to worship Allah, Alone, not to worship others along with Him, to leave all that your forefathers used to worship, to offer prayers, to speak the truth, to be chaste, to keep promises,and to return what is entrusted to you. These are truly the qualities of a Prophet, who I knew (from the previous Scriptures) would appear, but I did not know that he would be from among you. If what you say is true, he will, very soon, occupy the ground beneath my feet; if I knew that I would reach him, I would go immediately to meet him; were I with him, then I would certainly wash his feet'.” Abu Sufyan added, “Qaisar then asked for the letter of Allah’s Messenger, which was read.”

Abu Sufyan added, “When Heraclius finished his speech, a great hue and cry was caused by the Byzantine courtiers surrounding

him; there was so much noise that I did not understand what they said. Thereafter, we were turned out of the court. When I left with my companions and we were alone, I said to them, ‘Verily, Ibn Abi Kabsha’s (i.e. the Prophet’s) affair has gained power. This is the king of Banu Al-Asfar fearing him.’ Abu Sufyan added, “By Allah, I remained low and was sure that his religion would be victorious until Allah converted me to Islam, though I disliked it.”

Ibn Ishaq said that Az-Zuhri narrated to me saying that a Christian prelate who had witnessed that event informed me that it was Dihyah Ibn Khaleefah who came to Heraclius with the letter from the Messenger of Allah, which contained the following words: “In the Name of Allah, the Most Beneficent, the Most Merciful. (This letter is) from Muhammad, the slave of Allah and
His Messenger, to Heraclius, the ruler of the Byzantine. Peace be upon the followers of guidance.

"I invite you to Islam; embrace Islam and you will be safe; embrace Islam and Allah will bestow on you a double reward. But if you reject this invitation of Islam, you shall be responsible for misguiding the peasants (i.e. your nation).”

Upon reading the contents of this letter, he slipped it between his thighs and shank and then wrote to a man from Turkey, who was well-versed in Hebrew, asking him to inform him about what he had just received from Allah’s Messenger, peace and blessings of Allah be upon him. The man wrote back saying, “He is undoubtedly the Prophet that is being awaited, so follow him.” He then invited the Roman nobles and assembled them at the colosseum, which he ordered locked. He told them of the

rationale behind his action and then he said, “O company of Romans, a letter has reached me from Ahmad, and, by Allah, he is the Prophet that we have been waiting for. He is mentioned in our Book and his signs and time have become discernable (to us), so accept Islam and follow him and you will find peace in this world and in the Hereafter.”

Upon hearing this address, the congregation objected and they all unanimously made for the exit, but found the gates of the colosseum locked. The king became apprehensive of their reaction and ordered, “Bring them back to me.” When they returned to his presence he said to them, “O company of Romans, I gave that address in order to test your loyalty to your religion and I have seen in you what pleases me.” On the king’s volte face, they all prostrated before him and then the gates of the colosseum were opened for them and they left.

The Prophet’s Letters to the Christian Arab Kings in the Region of Syria

Ibn Ishaq related: Afterward, Allah’s Messenger, peace and blessings of Allah be upon him, sent Shuja’ Ibn Wahb from Banu Asad Ibn Khuzaimah to AlMundhir Ibn Al-Harith Ibn Abi Shamir Al-Ghassani, the ruler of Damascus. Al-Waqidi adds thathe sent a letter with him (saying): “Peace on those who follow the guidance and believe in it. I invite you to believe in Allah, Alone, and to not associate any partners with Him. (If you do so) your authority will remain.” When Shuja‘delivered the letter and the Ghassanid ruler read it, he asked indignantly: “Who will dispossess me of my authority? I will be the first to march against him.”

The Prophet’s Deputation to Kisra (Chosroes), the King of Persia

Al-Bukhari related on the authority of Ibn ‘Abbas that Allah’s Messenger, peace and blessings of Allah be upon him, sent a man with a letter addressed to Kisra. He ordered him to first give it to the ruler of Bahrain and tell him to deliver it to Kisra. When Kisra read it, he tore it into pieces. (Az-Zuhri said): I think Ibn Al-Musaiyyab said: “Allah’s Messenger invoked Allah to tear them (Kisra and his followers) into pieces.”

The Messenger of Allah, peace and blessings of Allah be upon him, also sent Hudhafah Ibn Qais Ibn ‘Adiyy Ibn Sa’d Ibn Sahm with a letter to Kisra saying:

“In the Name of Allah, the Beneficent, the Merciful.

From Muhammad, the Messenger of Allah

To Kisra, the king of Persia

Peace be upon those who follow the guidance and believe in Allah and His Messenger; bearing witness that none deservesto be worshipped except Allah, Alone, with Whom there is no partner, and that Muhammad is His slave and Messenger. I invite you with Allah’s invitation, for I am truly His Messenger sent to the entire humanity, to give warning to the living and justifiy the Word against the disbelievers. If you submit (to Islam), you will be safe but if you decline, the sin of (all) the Magians will be upon you.”

(The narrator added): When he read the letter, he tore it and said, “He writes this type of letter to me, while he is my slave?” Then

Kisra wrote to Badham, his viceroy over Yemen, ordering him to “send two men to arrest this man in Hijaz and bring him to me.” Badham sent his steward along with two Persians. When they reached the Messenger of Allah, peace and blessings of Allah be upon him, with their clean-shaven beards and bushy mustaches, Allah's Messenger, peace and blessings of Allah be upon him, detested looking at them. He asked, “Woe be to you, who ordered you to do this?” They responded, “Our lord (Kisra).” The Messenger of Allah, peace and blessings of Allah be upon him, said, “Rather, my Lord commands me to keep the beard and trim the mustache.” He then said, “Go back and return to me tomorrow.” Meanwhile, Divine revelation was sent to Allah’s Messenger, peace and blessings of Allah be upon him, informing him that Sheerawaih, Kisra’s son, had overthrown him, and killed him (his father) in such-and-such month on such-and-such night. Allah’s Messenger, peace and blessings of Allah be upon him, invited the two emissaries and informed them of the news. They said: “Are you aware of what you are saying? The one who has sent us against you is more vulnerable than that. Should we write this against you and inform King Badham about what you have said?”

The Messenger of Allah, peace and blessings of Allah be upon him, said: “Yes, inform him on my behalf" and add: "Certainly, my religion and my authority shall subsume the extent of Kisra’s authority and it will terminate at the limit of where the hooves (of riding animals) can cover. Also tell him: If you submit, I shall leave your territory with you and preserve your authority over your people.”

Badham had not tarried long before Sheerawaih’s letter reached him saying: “I have killed Kisra in vengeance for deeming it

permissible to assassinate noblemen and slaughtering them. So once you receive my letter, take allegiance on my behalf from those in your direction and then proceed to that man about whom Kisra had written an edict and do not provoke him until you receive my order concerning him."

When Sheerawaih's letter was delivered to Badham, he cried out: "This man is truly a Messenger (from Allah)." He accepted Islam and all those Persians who were with him in Yemen also followed suit. Badhawaih said to Badham: "I have never spoken to a more awe-inspiring person than him." Badham asked him: "Did he have a guard with him?" He said, "No."

Imam Ash-Shafi'i related on the authority of Abu Hurairah that Allah's Messenger, peace and blessings of Allah be upon him, said: "Kisra will die and there would be no Kisra after him. Qaisar (king of Rome) will die and there would be no Qaisar after him; by the One in Whose Hands is my life, you will spend their treasures in the cause of Allah." Related by Muslim from the Hadith of IbnUyainahand they narrated it from the Hadith of Az-Zuhri.

I say: In this is an implicit tiding that the king of Rome shall never return to Sham. The Arabs used to give the appellation of Qaisar to the Roman rulers of Sham and the peninsula. Similarly, they referred to each person that ruled Persia as Kisra and the ruler of Abyssinia as Negus. They also gave the title of Muqawqis to every ruler of Alexandria, Fir'awn (Pharaoh) to the non-Muslim ruler of Egypt, and Batlaimoos to the ruler of Hind. They also had peculiar titles other than these. We have mentioned this at other places also. And Allah (SWT) knows best.

Muslim related on the authority of Jabir Ibn Samurah who said: Allah's Messenger, peace and blessings of Allah be upon him, said: A small force of Muslims will capture the treasure of Kisra in the White Palace."

Deputation to Muqawqis, Juraij Ibn Meena Al-Qibti, the Monarch of the City of Alexandria

On the authority of Ibn Ishaq who said that "Az-Zuhri narrated to me from 'Abdur Rahman Ibn 'Abdul-Qari that Allah's Messenger,peace and blessings of Allah be upon him, sent Hatib Ibn Abi Balta'ah to Muqawqis, the ruler of Alexandria, with the Prophet's letter. When he received the letter, he kissed it, conferred an honor on Hatib and treated him hospitably. He sent Hatib back with gifts to the Prophet including clothes, white mules, and two slave girls. One of the two slave girls would become the mother of Ibrahim and Allah's Messenger, peace and blessings of Allah be upon him, gave the other to Muhammad Ibn Qais Al-Abdi." This narration is related by Al-Baihaqi.

I say: Included in these gifts were a black eunuch slaveboy named Maabur, two unique black mules, and a white mule named Ad-Duldul. Maabur's condition as a eunuch was not well- known to the people. So, when he started to enter upon Mariyah, as they used to do in their land, some people began to insinuate concerning both of them as they were unware of him being an eunuch. Allah's Messenger, peace and blessings of Allah be upon him, commanded 'Ali Ibn Abi Talib to execute him, but when it was discovered that he was an eunuch, he was realeased. The Hadith is recorded in Saheeh Muslim.

Ibn Ishaq related that Allah's Messenger, peace and blessings of Allah be upon him, sent Saleet Ibn ‘Amr Ibn ‘Abd Wudd from Banu ‘Amir Ibn Lu'ay to Hawdhah Ibn ‘Ali, the ruler of Al-Yamamah, Al-‘Ala Ibn Al-Hadrami to Al-Mundhir Ibn Sawa of Banu ‘Abdul Qais, the ruler Bahrain, and ‘Amr Ibn Al-‘As to Jayfar Ibn Al-Julanda and Ammar Ibn Al-Julanda Al-Azdiyyin the two rulers of Amman.

The Battle of Dhat us-Salasil

Al-Baihaqi cited it here before the Battle of the Conquest (of Makkah). He related it through Moosa Ibn ‘Uqbah and ‘Urwah Ibn Az-Zubair, both of whom narrated that Allah's Messenger, peace and blessings of Allah be upon him, sent ‘Amr Ibn Al-‘As and ‘Abdullah along with those who followed him from Quda‘ah to Dhat us-Salasil in the vicintiy of Sham in Baliyy. ‘Urwah added: Banu Baliyy are the maternal uncles of Al-‘As Ibn Wa'il. Upon seing the enemies' numbers, ‘Amr sought reinforcement from the Messenger of Allah, peace and blessings of Allah be upon him. The Messenger of Allah, peace and blessings of Allah be upon him, sent reinforcements which included some of the early Emigrants, such as Abu Bakr and ‘Umar, may Allah be pleased with them. He gave the command to Abu ‘Ubaidah Ibn Al-Jarrah over them.

Moosa Ibn ‘Uqbah related that when they arrived, ‘Amr said: “I am your commander as I requested your reinforcement from the Messenger of Allah.” The Emigrants said: “Rather, you are the commander of your companions while Abu ‘Ubaidah is the commander of the Emigrants.” ‘Amr insisted: “You were merely sent as a reinforcement (for me).” Observing his insistence, Abu ‘Ubaidah, who was a good-natured and soft-hearted man, said:

“The last pledge that Allah’s Messenger took from me is that we both acquiesce. So if you disobey me, I will obey you.” Thus, Abu ‘Ubaidah handed over the reign of the command to ‘Amr Ibn Al-‘As.

On the authority of ‘Amr Ibn Al-‘As who narrated: "I had awet-dream on a cold night in the Battle of Dhat us-Salasil. I was afraid that if I took a bath I would die. I, therefore, performed tayammum (dry ablution) and led my companions in the dawn prayer. They mentioned that to the Messenger of Allah, peace and blessings of Allah be upon him, and he said: ‘Amr, did you lead your companions in prayer while you were sexually defiled?’ I informed him of the cause which impeded me from taking a bath. And I said: ‘I heard Allah say: And do not kill yourselves (nor kill one another). Surely, Allah is Most Merciful to you.” (Soorah An-Nisa’ 4:29) The Messenger of Allah laughed and did not say anything.”

Imam Malik related on the authority of Jabir who narrated: “Allah’s Messenger sent an army consisting of three hundred men toward the east coast and appointed Abu ‘Ubaidah Ibn Al-Jarrah as their commander.” Jabir continued, “I was part of it. We marched until our food was about to finish.

Abu ‘Ubaidah ordered us to collect all the remaining provisions which was done. Our provisions were dates. Abu ‘Ubaidah kept giving us our daily ration in small amounts from it, until it was exhausted. The share of each one of us would be one date only.” I (the sub- narrator) asked, “How could one date suffice you?” Jabir replied, “We came to know its value when that too finished.” Jabir added, “When we reached the seashore, we saw a huge fish which was like a small mountain. The army ate from

it for eighteen days. Then Abu 'Ubaidah ordered that two of its bones be fixed and they were fixed in the ground. Then he ordered that a she-camel be ridden and it passed under the two ribs (which formed an arch) without touching them."

The Conquest of Makkah

The Conquest of Makkah occurred in the month of Ramadan, 8th year (of Hijrah), and Allah has referred to it at various places in the Qur'an. Allah, the Almighty, says:

"Not equal among you are those who spent and fought before the conquering (of Makkah) (with those among you who did so later). Such are higher in degree than those who spent and fought afterward. But to all, Allah has promised the best (reward). (Soorah Al-Hadeed 57:10)

Allah (SWT) also says:

"When comes the Help of Allah (to you, O Muhammad against your enemies) and the Conquest (of Makkah), And you see that the people enter Allah's religion (Islam) in crowds, So glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives."

(Soorah An-Nasr 110:1-3)

The reason for the Conquest, after the Treaty of Hudaibiyah, is related in the narration of Muhammad Ibn Ishaq from Az-Zuhri on the authority of 'Urwah Ibn Az-Zubair, who said that Al-Miswar Ibn Makhramah and Marwan Ibn AlHakam jointly

informed him that the Treaty of Hudaibiyah stipulated that anyone who wished may enter into a treaty either with Muhammad or with the Quraish; the terms (of the treaty) shall be applicable to them as well. Banu Khuza‘ah said: “We are entering into a treaty with Muhammad,” and Banu Bakr quickly aligned themselves with Quraish.

This status quo, as stipulated by the treaty, remained for 17 or 18 months.

Afterward, Banu Bakr betrayed the treaty by attacking Banu Khuza‘ah at night near a watering place called Al-Wateer, which was close to Makkah. Quraish said: “Muhammad will not come to know of these events as it occurred at night and no one will see us.” They supported their allies with men and weapons and fought against Banu Khuza‘ah, because of their malice toward the Messenger of Allah, peace and blessings of Allah be upon him.

However, after the incident between Banu Khuza‘ah and Banu Bakr at AlWateer, ‘Amr Ibn Salim rode to inform Allah’s Messenger, peace and blessings of Allah be upon him, of the incident.

The Messenger of Allah, peace and blessings of Allah be upon him, said: “O ‘Amr Ibn Salim, you will be aided.” A cloud appeared in the sky and he said: “This cloud will pour down with the victory of Bani Ka‘b.” Allah’s Messenger, peace and blessings of Allah be upon him, ordered the people to make preparations (to march out) as stealthily as possible and supplicated to Allah to hide the news (of their preparation) from Quraish until they are able to reach their land.

Abu Sufyan went to see Allah’s Messenger, peace and blessings of Allah be upon him, in Madinah, but first he went to see his daughter, Umm Habeebah, the wife of the Prophet. As he tried to sit on the bed of the Prophet, she pulled it from underneath him. He asked: “My daughter, do you consider this bed unfit for me or me unfit for this?” She said: “It is the bed of Allah’s Messenger and you are an unclean polytheist, and I do not wish for you to sit on it.” Abu Sufyan said: “My daughter, you have been afflicted with evil after (you left) me.” He then went tospeak with Allah’s Messenger, peace and blessings of Allah be upon him, but he did not get any response (from him). So he went to Abu Bakr, may Allah be pleased with him, requesting him to mediate with Allah’s Messenger, peace and blessings of Allah be upon him, on his behalf. Abu Bakr’s response was brief and he said, “I will not do so.” He then went to ‘Umar, may Allah be pleased with him, with the same request, and he said: “Would I intercede on your behalf with Allah’s Messenger? By Allah, even if I found nothing more than motes, I shall still fight against you with it.” Undaunted, Abu Sufyan went to ‘Ali, may Allah be pleased with him, with whom he found Fatimah, the daughter of Allah’s Messenger, and with her was Hasan, who was a toddler crawling in front of them.

Abu Sufyan said: “‘Ali, you are the closest person to me in kinship and relation. I have come for a need and I shall not return frustrated. Would you please intercede for me with Allah’s Messenger?” ‘Ali said: “Abu Sufyan, Allah’s Messenger has decided upon a matter concerning which we cannot speak to him.” Then he (Abu Sufyan) turned to Fatimah and said: “O daughter of Muhammad, would you ask this son of yours to intercede between the people so that he becomes a leader of the Arabs until the end of time?” She said: “My son cannot intercede

between the people and no one can grant protection against the Prophet."

Then Abu Sufyan said: "Abu Al-Hasan, it appears that matters have really become difficult for me, so please advise me." 'Ali said: "By Allah, I know nothing that will suffice you, except that you are the leader of Banu Kinanah; you may hold discussions among the people and then return to your land." Abu Sufyan asked: "Do you foresee any benefit in that for me?" 'Ali replied: "No, I do not think so, but I have no other advice to give you other than that."

Abu Sufyan rose and went to the Mosque and addressed the people: "O People, I have been given protection," and then rode his camel and left. On his return back to Makkah, the Quraish asked: "What news did you leave behind?" He said: "I went to Muhammad, spoke with him but he did not give me any response. Then I went to Ibn Abi Quhafah but, by Allah, I did not find any good in him. Then I went to 'Umar and found him most hostile. I went to 'Ali and I found him to be the gentlest of them. He is the one who directed me to a course of action and I do not know whether it will be of any benefit or not." They asked: "What did he advise you to do?" He replied: "He asked me to intercede between the people and I complied." They said: "It will not add up to anything, for the man merely played on your intelligence. Your feedback will not be of any benefit to us." Resignedly, Abu Sufyan said: "I did not find a better option other than that."

After Abu Sufyan left, Allah's Messenger, peace and blessings of Allah be upon him, remained for as long as Allah wished and then he resumed preparation for the invasion of Makkah. He

asked ‘A’ishah (May Allah be pleased with her) to prepare his personal effects for the journey and told her to be quick about it.

Afterward, Allah’s Messenger, peace and blessings of Allah be upon him, went to the Mosque or to satisfy a need when Abu Bakr came and found ‘A’ishah (May Allah be pleased with her) sifting and picking wheat. He asked: “Does Allah’s Messenger intend a military expedition?” She kept silent. Abu Bakr probed further, “Perhaps he intends to invade the Romans?” ‘A’ishah (May Allah be pleased with her) remained quiet. “Perhaps he intends the inhabitants of Najd?” Abu Bakr inquired further mentioning some of their misdeeds. ‘A’ishah (May Allah be pleased with her) gave no information to her father. Undaunted, Abu Bakr prodded further: “Perhaps he intends the Quraish?” ‘A’ishah (May Allah be pleased with her) still did not respond.

Soon after, Allah’s Messenger, peace and blessings of Allah beupon him, came back and he asked the same questions to him: “Allah’s Messenger, do you intend to go on a military expedition?” “Yes,” Allah’s Messenger, peace and blessings of Allah be upon him, replied. “Perhaps it is against the Romans?” Abu Bakr asked. “No,” the Messenger of Allah said. “Perhaps you intend the inhabitants of Najd?” he further asked. The Prophet, peace and blessings of Allah be upon him, answered in the negative. “Perhaps it is against the Quraish?” Abu Bakr asked. Finally, the Prophet, peace and blessings of Allah be upon him, said: “Yes.” Alarmed at the Prophet’s response, Abu Bakr asked: “But isn’t there a treaty between you and them?” The Messenger of Allah, peace and blessings of Allah be upon him, said: “Haven’t you been informed of what they did to Banu Ka‘b?” Thereafter, Allah’s Messenger, peace and blessings of Allah be upon him, announced to the people to prepare for an

invasion. Then Hatib Ibn Abi Balta‘ah wrote to Quraish (betraying the Prophet’s secret). Allah exposed the incident of the letter to His Messenger and the story is related as follows:

The Story of Hatib Ibn Abi Balta‘ah

On the authority of ‘Ali, may Allah be pleased with him, who narrated that Allah’s Messenger, peace and blessings of Allah be upon him, sent Az-Zubair, Miqdad, and me on an errand, saying, “Go until you reach the Rawdat Khakh where there is a pagan woman carrying a letter from Hatib Ibn Abi Balta‘ah to the pagans of Makkah.” We jumped on our horses and raced until we got to the meadow where we found her at the place which Allah’s Messenger, peace and blessings of Allah be upon him, had described. We said (to her): “Bring forth the letter.” She said: “I have no letter.” We said, “Take out the letter, otherwise we will strip you naked.” When she saw that we were determined, she took out the letter from her hair braid and we brought it to Allah’sMessenger, peace and blessings of Allah be upon him. When it was opened, it contained correspondence between Hatib Ibn Abi Balta‘ah and some of the Makkan polytheists disclosing to them some of the Messenger of Allah’s plans.

The Prophet, peace and blessings of Allah be upon him, invited Hatib and asked: “Hatib, what made you do this?” Hatib replied, “O Messenger of Allah, please do not be hasty in passing judgment on me; there is none of your Companions but has relatives in Makkah who look after their families and property, while I have nobody there. I wanted to do them a favor (so that they might look after my family and property). I did not do so this as a consequence of apostatizing from my faith or from being pleased with disbelief after I had believed.” The Messenger of

Allah, peace and blessings of Allah be upon him, said: “He is truthful (in what he has said).” ‘Umar said, “O Messenger of Allah, allow me to chop off the neck of this hypocrite.” Allah’s Messenger, peace and blessings of Allah be upon him, said: “He participated in the Battle of Badr. Who knows, perhaps Allah has looked at the warriors of Badr and said (to them), ‘Do whatever you like, for I have forgiven you’.” Then Allah revealed the chapter: “O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists, etc.) as friends,” up to “then indeed he has gone (far) astray, (away) from the Straight Path.” (Soorah AlMumtahinah 60:1)

On the authority of Ibn ‘Abbas, who narrated that afterward Allah’s Messenger, peace and blessings of Allah be upon him, departed on his journey, and he appointed Abu Ruhm Kulthoom Ibn Husain Ibn ‘Utbah Ibn Khalaf Al-Ghifari over Madinah. He departed ten days into the month of Ramadan. The Messenger ofAllah, peace and blessings of Allah be upon him, fasted and the people also did the same along with him until they reached Al- Kadeed (a place) between ‘Usfan and Amaja, where he broke his fast. He proceeded until he disembarked at Marraz-Zhahran along with 10,000 Muslims.

Al-Bukhari related on the authority of Ibn ‘Abbas who narrated that Allah’s Messenger traveled in the month of Ramadan and he fasted until he reached (a place called) ‘Usfan. He asked for a tumbler of water and drank from it during the daytime, so that the people might see him. He broke his fast until he reached Makkah. Ibn ‘Abbas used to say, “Allah’s Messenger fasted and sometimes did not fast while traveling, so one may fast or may not (on journeys).”

Az-Zuhri said: The Prophet, peace and blessings of Allah be upon him, went on the expedition of the Conquest, i.e. the conquest of Makkah. He set out of Madinah in Ramadan along with ten thousand Muslims, and that was exactly eight and a half years after his arrival in Madinah. He conquered Makkah thirteen days into the month of Ramadan.

Al-Baihaqi related on the authority of Abu Sa'eed Al-Khudri who narrated that Allah's Messenger, peace and blessings of Allah be upon him, announced to us to march out in the Year of the Conquest, two nights into the month of Ramadan. We set out while fasting until we reached Al-Kadeed where Allah's Messenger, peace and blessings of Allah be upon him, ordered us to break our fast. Thus, the people broke into two factions – a faction fasting and the other, not fasting. This was the situation until we reached the location where we encountered the enemyand then we were all ordered to break our fast. Thus we broke our fast altogether.

I say: based on what Az-Zuhri mentioned that the Conquest occurred on the 13th of Ramadan coupled with Abu Sa'eed's narration that they departed from Madinah on the 2nd of Ramadan, it indicates that their journey between Makkah and Madinah took 11 nights.

The Acceptance of Islam of the Prophet's Uncle, 'Abbas Ibn 'Abdul Muttalib, Abu Sufyan Ibn Al-Harith Ibn 'Abdul Muttalib, the Prophet's cousin, and 'Abdullah Ibn Abi Umayyah Ibn Al-Mugheerah Al - Makhzoomi

Ibn Ishaq related that 'Abbas Ibn 'Abdul Muttalib met Allah's Messenger, peace and blessings of Allah be upon him, along the way. Ibn Hisham said that he met him at Juhfah while he was migrating on his horse. Meanwhile, he had stayed in Makkah overseeing his watering place, with the Messenger of Allah's consent, as mentioned by Ibn Shihab Az-Zuhri.

Ibn Ishaq added: Abu Sufyan Ibn Al-Harith Ibn 'Abdul Muttalib and 'Abdullah Ibn Umayyah also met Allah's Messenger, peace and blessings of Allah be upon him, on the way at Neeq-il-'Uqab, somewhere between Makkah and Madinah, at whichh point they sought an audience with him. Umm Salamah spoke to him on their behalf. She said: "Allah's Messenger, your cousin and your brother-in-law (would like to have your audience)." He said: "I do not have any need for them. As for my paternal cousin, he has denigrated me and it was my maternal cousin who said whathe said concerning me in Makkah." When the comment of the Messenger of Allah was conveyed to them, Abu Sufyan, who was with his son, said: "By Allah, he either grants me permission or I shall hold the hand of this son of mine and wander in the land until we both die of thirst and hunger." When the news of his threat was conveyed to the Prophet, he became compassionate toward them and gave them permission. They were admitted into his presence and they both accepted Islam.

When Allah’s Messenger, peace and blessings of Allah be upon him, arrived at Marraz-Zhahran, he camped there as related by Al-Bukhari on the authority of Jabir, who said: “We were with Allah’s Messenger collecting Al-Kabathat Marraz-Zhahran. The Prophet, peace and blessings of Allah be upon him, said, “Collect the black ones, for they are better.” Somebody said, “O Allah’s Messenger! Have you ever shepherded sheep?” He said, “Yes, every Prophet has been a shepherd.”

Al-Baihaqi related on the authority of Abul-Waleed Sa’eed Ibn Meena, who said that when the warriors (sent to) Mu’tah were finished with their engagement, Allah’s Messenger, peace and blessings of Allah be upon him, turned their attention toward Makkah. When they arrived at Marraz-Zhahran, he alighted at Al-‘Aqabah and sent a group of harvesters to harvest Al-Kabath. “What is that?” I asked Sa’eed and he said: “It is the fruit of Al-Arak.” (The narrator continued): Ibn Mas‘ood also went with the harvesters. Whenever anyone of them picked a good seed, he tossed it in his mouth. The people began to laugh at Ibn Mas‘ood’s shanks as he climbed a tree. Allah’s Messenger, peace and blessings of Allah be upon him, said: “Do you marvel at the thinness of his shanks? By Him in Whose Hands is my soul, they are heavier than Uhud on the scale. It is recorded in the Saheehain on the authority of Anas, who said: Once we came upon a rabbit at Marraz-Zhahran. The people chased it until they became tired. I caught it and brought it to Abu Talhah, who slaughtered it and sent both its pelvic pieces (or legs) to the Prophet, which he accepted.

Al-Bukhari related from Ibn Hisham (who narrated) from his father that: When Allah’s Messenger, peace and blessings of Allah be upon him, set out (toward Makkah) during the Year of

the Conquest (of Makkah) and this news reached (the polytheists of Quraish), Abu Sufyan, Hakeem Ibn Hizam and Budail Ibn Warqa’ came out to gather news about Allah’s Messenger, peace and blessings of Allah be upon him. They proceeded on their way until they reached Marraz-Zhahran. There they saw many fires as if they were the fires of ‘Arafah. Abu Sufyan said: “What is this? It looks like the fires of ‘Arafah.” Budail Ibn Warqa’ said, “ (Perhaps) it is the fires of Banu ‘Amr.” Abu Sufyan interjected: “Banu ‘Amr are less in number than that.” Some of the guards of Allah’s Messenger, peace and blessings of Allah be upon him, saw them, caught up with them, captured them and brought them to Allah’s Messenger, peace and blessings of Allah be upon him,. Then Abu Sufyan embraced Islam.

When the Prophet, peace and blessings of Allah be upon him, proceeded, he said to ‘Abbas: “Keep Abu Sufyan standing atthe top of the mountain so that he may look upon the Muslims.” So ‘Abbas kept him standing (at that place) and the tribes accompanying the Prophet began to pass in front of him. A group passed by and Abu Sufyan asked: “‘Abbas, who are these?” ‘Abbas said: “They are (Banu) Ghifar.” Abu Sufyan said: “I have nothing to do with Ghifar.” Then (a group from) Juhainah passed by and he said something similar as above. Then (a group from) Sa’d Ibn Hudhaim passed by and he said something similar. Then (Banu) Sulaim passed by and he said something similar. Then came a group, the like of which Abu Sufyan had never seen before, so he asked: “Who are they?” ‘Abbas said: “They are the Ansar headed by Sa’d Ibn ‘Ubadah, the one holding the flag.” Sa’d said: “Abu Sufyan! Today is the day of a great battle, and today (what is prohibited in) the Ka‘bah will be permissible.” Abu Sufyan said: “O ‘Abbas! How excellent the day of destruction is!”

Then came another group (of warriors), which was the smallest; in it was Allah's Messenger, peace and blessings of Allah be upon him, and his Companions and the flag of the Prophet was carried by Zubair Ibn Al'Awwam. When Allah's Messenger, peace and blessings of Allah be upon him, passed by Abu Sufyan, the latter said, (to the Prophet): "Do you know what Sa'd Ibn 'Ubadah said?" The Prophet, peace and blessings of Allah be upon him, asked: "What did he say?" Abu Sufyan said: "He said such-and- such." The Prophet, peace and blessings of Allah be upon him, said: "Sa'd told a lie. Today Allah will give superiority to the Ka'bah, and today the Ka'bah will be covered with a covering." Allah's Messenger, peace and blessings of Allah be upon him, ordered that his flag be hoisted at Al-Hajoon.

'Urwah narrated Nafi' Ibn Jubair Ibn Mut'im said: I heard 'Abbas asking Zubair Ibn Al-'Awwam: "O Abu 'Abdullah! Did Allah's Messenger order you to hoist the flag here?" He replied, "Yes," and added: "Allah's Messenger ordered Khalid Ibn Al-Waleed to enter Makkah from its upper part, Kada', while the Prophet himself entered from Kuday. Two men from the cavalry of Khalid Ibn Al-Waleed named Hubaish Ibn Al-Ash'ar and Kurz Ibn Jabir AlFihri were martyred on that day.

Abu Dawood related on the authority of Ibn 'Abbas who narrated that in the Year of the Conquest, that 'Abbas Ibn 'Abdul-Muttalib came to Allah's Messenger, peace and blessings of Allah be upon him, with Abu Sufyan Ibn Harb who accepted Islam at Marraz-Zhahran. 'Abbas said to him: "O Messenger of Allah, Abu Sufyan loves pride, would you grant him something (to boost his ego) ?" Allah's Messenger, peace and blessings of Allah be upon him, replied: "Whoever enters Abu Sufyan's house is safe and whoever remains indoors is safe (as well)."

The Description of the Prophet's Entrance into Makkah

It is recorded in the Saheehain on the authority of Anas that on the Day of the Conquest, Allah's Messenger, peace and blessings of Allah be upon him, entered Makkah, wearing a helmet on his head. When he took it off, a man came and said: "Ibn Khatal is clinging to the curtain of Ka'bah." The Prophet, peace and blessings of Allah be upon him, said: "Kill him." Malik (a sub-narrator) said: "On that day the Prophet, peace and blessings of Allah be upon him, was not in a state of Ihram, as it appeared to us. And Allah (SWT) knows best."

Ahmad related on the authority of Jabir that Allah's Messenger, peace and blessings of Allah be upon him, entered Makkah on the Day of the Conquest wearing a black turban.

Muslim related on the authority of 'Amr Ibn Huraith, who narrated: "As if I am seeing Allah's Messenger, peace and blessings of Allah be upon him, on the Day of the Conquest of Makkah with a pitch-black turban on his head, and its two ends hanging between his shoulders."

The compilers of the four Sunan related on the authority of Jabir that the flag of the Messenger of Allah was white on the day he entered Makkah.

Al-Bukhari related on the authority of Mu'awiyah Ibn Qurrah, who narrated that I heard 'Abdullah Ibn Mughaffal said: "I saw Allah's Messenger, peace and blessings of Allah be upon him, on the Day of the Conquest of Makkah riding his she-camel, reciting Surah Al-Fat'h in a vibrant quivering tone." The sub-

narrator added: “Were I not afraid that the people would gather around me, I would recite in a vibrant quivering tone just as he did.”

Al-Bukhari related on the authority of Hisham Ibn ‘Urwah from his father that ‘A’ishah (May Allah be pleased with her) informed him that on the Day of the Conquest, Allah’s Messenger, peace and blessings of Allah be upon him, entered through Kada’ in the upper part of Makkah. Abu Usamah and Wuhaib followed him concerning the wording Kada’.

‘Ubaid Ibn Isma’eel narrated from Abu Usamah from Hisham on the authority of his father that in the Year of the Conquest, Allah’s Messenger, peace and blessings of Allah be upon him, entered from the upper part of Makkah through Kada’. This is more authentic.

Ibn Ishaq related that Ibn Abi Najeeh stated in his Hadith that Allah’s Messenger, peace and blessings of Allah be upon him, ordered Khalid Ibn AlWaleed to enter from Al-Leet, in the lower part of Makkah with a group of people. At that time, Khalid was on the right flank, which included the tribes of Aslam, Sulaim, Ghifar, Muzainah, Juhainah and a number of other Arab tribes. Abu ‘Ubaidah Ibn Al-Jarrah approached with the Muslim column to lay ambush to Makkah. The Messenger of Allah, peace and blessings of Allah be upon him, entered from Adhakhir until he disembarked at the upper part of Makkah where his tent was pitched.”

Al-Bukhari related that Usamah Ibn Zaid asked the Messenger of Allah, peace and blessings of Allah be upon him, at the time of the Conquest: “O Allah’s Messenger! Where will we camp tomorrow?” The Prophet, peace and blessings of Allah be upon

him: said, “Has ‘Aqeel left for us any house to lodge in?” He then added, “ (Anyway) No Believer will inherit an infidel’s property, and no infidel will inherit the property of a Believer.”

Al-Bukhari also related on the authority of Abu Hurairah that the Prophet, peace and blessings of Allah be upon him, said: “If Allah makes us victorious, our camping place will be Al-Khaif, the place where the infidels took an oath of dedication to kufr.”

Ibn Ishaq said that ‘Abdullah Ibn Khatal belonged to Banu Taim Ibn Ghalib.

I say: His name was probably ‘Abdul ‘Uzza Ibn Khatal and when he became Muslim, his name was changed to ‘Abdullah. After he accepted Islam, the Messenger of Allah, peace and blessings of Allah be upon him, sent him to collect Zakah and sent an Ansari along with him. Ibn Khatal also had with him his mawla (freed slave). On the way, he became extremely angry with the mawla, killed him and then apostatized. He had two female singers, Fartana and her friend, both of whom used to satirize the Messenger of Allah, peace and blessings of Allah be upon him, and the Muslims in their songs. It is for this reason that his blood and that of the two female singers were permitted to be shed. He was killed while hanging on the drapes of Ka‘bah. Abu Barzah Al-Aslami and Sa’eed Ibn Huraith Al-Makhzoomi jointly executed him. One of the two female singers was also executed while security was requested (and granted) for the other.

The narrator added: Al-Huwairith Ibn Nuqaidh Ibn Wahb Ibn Abd Ibn Qusayy was one of those who used to harm the Messenger of Allah, peace and blessings of Allah be upon him, in Makkah. When ‘Abbas carried Fatimah and Umm Kulthoom so that they may join their father, Allah’s Messenger, peace and

blessings of Allah be upon him, in Madinah during the first Hijrah, AlHuwairith poked the camel on which the Prophet's daughters were riding and they both fell off the animal. Thus, when the permission for his killing was given, 'Ali Ibn Abi Talib executed him.

He also added that Miqyas Ibn Subabah was also killed because he killed someone who mistakenly killed his brother after he had collected the blood money (for his brother) and also apostatized.

A member from his clan named Numailah Ibn 'Abdullah carried out his execution. Another person who was permitted to be killed was Sarah, the female client of Banu 'Abdul-Muttalib and of 'Ikrimah Ibn Abi Jahl as she would harm the Prophet while she was in Makkah.

I say: It has been expressed earlier that she is the same person who was carrying the letter of Hatib Ibn Abi Balta'ah. It appears that she was forgiven or perhaps she fled. Later, the order for her execution was given. And Allah (SWT) knows best. She fled again until her protection was sought from the Messengerof Allah, peace and blessings of Allah be upon him, and it was granted. She lived until the rule of 'Umar; someone ran over her with a horse after which she died. As-Suhaili mentioned that Fartana also accepted Islam.

On the authority of Mus'ab Ibn Sa'd from his father that on the Day of the Conquest of Makkah, Allah's Messenger, peace and blessings of Allah be upon him, granted amnesty to the people with the exception of four men and two women. The Prophet, peace and blessings of Allah be upon him, gave the command: "Kill them even if you find them hanging to the drapes of the Ka'bah." They included: 'Ikrimah Ibn Abi Jahl, 'Abdullah Ibn

Khatal, Miqyas Ibn Subabah, and ‘Abdullah Ibn Sa’d Ibn Abi Sarh. As for ‘Abdullah Ibn Khatal, he was found hanging on the drape of the Ka‘bah, Sa’eed Ibn Huraith and ‘Ammar Ibn Yasir raced toward him, but Sa’eed was faster for he was the younger of the two, and he killed him. Miqyas was found in the market and he was killed. ‘Ikrimah fled to the high sea, where they were caught in a storm. The occupants of the ship said to one another, “Worship Allah sincerely for all your (false) deities will not suffice you in the least in this precarious situation.” ‘Ikrimah said: “By Allah, if one cannot be saved on the high sea except through sincerity to Allah, then one cannot possibly be saved (at any othertime) by other than Him. O Allah, I give You my solemn pledge that if You deliver me from this situation I will go to Muhammad and place my hand in his.” True to his vow, ‘Ikrimah came and accepted Islam.

‘Abdullah Ibn Sa’d Ibn Abi Sarh was with ‘Uthman. When Allah’s Messenger, peace and blessings of Allah be upon him, invited the people to pledge allegiance, ‘Uthman brought him to the presence of the Prophet, peace and blessings of Allah be upon him, and said: “O Messenger of Allah, take ‘Abdullah’s (pledge of) allegiance.” The Prophet, peace and blessings of Allah be upon him, lifted his gaze to look at him three times, each time refusing (to accept) his allegiance. After the third time, he accepted his pledge of allegiance and then turned to his Companions and said: “Wasn’t there any intelligent person who would have killed him when you saw that I tarried in accepting his allegiance?” They said: “We did not know what you intended. Why didn’t you wink at us (to give a sign) ?” The Prophet, peace and blessings of Allah be upon him, said: “It is not fitting for a Prophet to kill by gestures.” Related by Abu Dawood and An-Nasa’i also related a similar narration.

Ibn Ishaq related on the authority of Abu Murrah, the freed slave of ‘Aqeel Ibn Abi Talib that Umm Hani, the daughter of Abi Talib, said that when the Messenger of Allah, peace and blessings of Allah be upon him, disembarked at upper Makkah, two men from my in-laws among Banu Makhzoom fled to me. Ibn Hisham added: They were Al-Harith Ibn Hisham and Zuhair Ibn Abi Umayyah Ibn Al-Mugheerah. She was married to Hubairah Ibn Abi Wahb AlMakhzoomi.

Umm Hani continued: “My brother, ‘Ali Ibn Abi Talib, came in to see me and insisted: ‘I shall kill both of them.’ So I locked the door of my house on both of them and went to Allah’s Messenger, peace and blessings of Allah be upon him, at the upper part of Makkah. I found him taking a bath from a bowl with dough stain and Fatimah was hiding him with a cloth. When he finished his bath, he donned his cloth and offered eight units of Dhuha prayer and then came to meet me, and said: ‘Welcome, O Umm Hani, what brought you here?’ I informed him about the two men and ‘Ali’s insistence (on killing them). He said: 'I have granted asylum to whoever you grant asylum and safety to whom you grant safety. He shall not kill them'.”

Al-Bukhari related on the authority of Ibn Abi Laila that no one narrated to us that he saw the Prophet, peace and blessings of Allah be upon him, offering the Salat ud-Dhuha other than Umm Hani. She mentioned that on the Day of the Conquest of Makkah the Prophet, peace and blessings of Allah be upon him, took a bath in her house and then offered eight units of prayer. She added: "I never saw him offering a lighter prayer than that, even though he completed the bowing and prostration properly."

Ibn Ishaq related on the authority of Safiyyah Bint Shaibah that when Allah's Messenger, peace and blessings of Allah be upon him, arrived int Makkah and the people settled down, the Prophet, peace and blessings of Allah be upon him, came to the House (Ka'bah) and circumambulated it seven times while riding his animal touching the corner with a staff in his hand. When hecompleted his tawaf, he called 'Uthman Ibn Talhah and took the key to the Ka'bah and opened it. When he entered it, he found a wooden pigeon which he broke and threw it (out). Then he stood by the door of the Ka'bah while the people gathered around him in the Grand Mosque.

Ibn Ishaq said that some people of knowledge informed him that Allah's Messenger, peace and blessings of Allah be upon him, stood by the door of the Ka'bah and said: "I bear witness that none is worthy of worship (in truth) except Allah, He is Alone without any associate. He has fulfilled His promise and helped His slave and routed the confederates. Take note! All the merits mentioned in pre-Islamic times, and the claims made for blood or property are now under my feet, except the custody of the Ka'bah and the supply of water to the pilgrims.

"Take note! The blood-money for unintentional murder, which appears intentional — such as those murdered with a whip or a stick — is one hundred camels, forty of which should be pregnant. O company of the Quraish, Allah has eliminated the haughtiness of the time of ignorance and pride in ancestry. Every man is from Adam and Adam is from dust."

Then he recited this Verse: "O mankind! We have created you from a male and a female..." (Soorah Al-Hujurat 49:13) in its entirety, and then said: "O people of Quraish! What do you think

of the treatment that I am about to accord on you?” They replied: “We expect nothing but goodness from you, (you are a) noble brother and the son of a noble brother!” Upon this the Messenger of Allah, peace and blessings of Allah be upon him, said: “Go, for you are free.”

Then the Messenger of Allah, peace and blessings of Allah be upon him, sat in the Mosque. ‘Ali Ibn Abi Talib went up to himbearing the key to the Ka‘bah and said: “Grant us the custody (of Ka‘bah) and the (job of the) supplying water to the pilgrims, Allah’s peace be upon you.” Upon that Allah’s Messenger, peace and blessings of Allah be upon him, said: “Where is ‘Uthman Ibn Talhah?” He was called and the Messenger of Allah, peace and blessings of Allah be upon him, said to him: “O ‘Uthman, this is your key. Today is a day of benevolence and fealty.”

Ibn Hisham related that some people of knowledge informed me that Allah’s Messenger, peace and blessings of Allah be upon him, entered the Ka‘bah on the Day of the Conquest and saw the pictures of angels and others. He also saw a picture of Ibrahim with divining arrows in his hand. The Messenger of Allah, peace and blessings of Allah be upon him, said: “May Allah kill them all! They turned our chief into an arrow diviner! What has Ibrahim got to do with divining arrows?” and recited the Verse,“Ibrahim was neither a Jew nor a Christian, but he was a true Muslim Haneef (Islamic Monotheism - to worship none but Allah Alone) and he was not of Al-Mushrikoon.” (Soorah Aal Imran 3:67) Then he commanded that the pictures be destroyed.

Al-Bukhari related that ‘Abdullah Ibn Mas‘ood said: When the Messenger of Allah entered Makkah on the Day of Conquest, there were 360 idols around the Ka‘bah. He started striking them

with a stick, which he had in his hand, and kept saying, "The truth has come, and falsehood can neither create anything nor resurrect (anything)."

Ibn ‘Abbas narrated that Allah's Messenger, peace and blessings of Allah be upon him, entered Makkah on the Day ofthe Conquest riding his camel and circumambulated the House on it. Surrounding the Ka‘bah were idols bound with lead. The Prophet, peace and blessings of Allah be upon him, began to point to the idols with a something in his hand, saying: "Truth has come and falsehood has vanished. Surely, falsehood is ever bound to vanish." He did not point at the face of any of the idols except that it fell on its back, and he did not point at its back except that it fell on its face, until all the idols fell down. Tameem Ibn Asad Al-Khuza‘i said in a verse of poetry:

In the (fate of the) idols are lessons and knowledge

For he who hopes for reward or punishment

Abu Hurairah narrated in the Hadith of the Conquest of Makkah saying: The Messenger of Allah, peace be upon him, proceeded until he approached the (Black) Stone. He kissed it and circumambulated the Ka‘bah. He approached an idol by the side of the Ka‘bah which was worshipped by the people. The Messenger of Allah, peace and blessings of Allah be upon him, had a bow in his hand, and he was holding it from a corner. When he came near the idol, he began to pierce its eyes with the bow saying: "Truth has been established and falsehood has perished." When he finished the circumambulation, he came to Safa, ascended it to a height from where he could see the Ka‘bah, raised his hands (in prayer) and began to praise Allah and supplicate as much as he wanted.

Al-Bukhari related on the authority of Ibn ‘Abbas that upon the arrival of Allah’s Messenger, peace and blessings of Allah be upon him, in Makkah, he refused to enter the Ka‘bah while idolsstill remained inside it. He commanded that they be thrown out. Then they brought a picture of Ibrahim and Isma‘eel, peace be upon both of them, with divining arrows in their hands to which he said: “May Allah ruin them! They knew that both of them never divined by arrow.” He then entered the Ka‘bah and extolled the Greatness of Allah by all its sides and he came out without offering any prayer in it.

Imam Ahmad related on the authority of Ibn ‘Abbas that when Allah’s Messenger, peace and blessings of Allah be upon him, entered the Ka‘bah, he supplicated by its corner and then came out to offer two units of prayer.

Al-Bukhari related on the authority of ‘Abdullah Ibn ‘Umar that Allah’s Messenger, peace and blessings of Allah be upon him, entered Makkah on the Day of the Conquest from its upper part while riding his she-camel, and Usamah was riding behind him. Bilal and ‘Uthman Ibn Talhah, one of the servants of the Ka‘bah, were also accompanying him until he made his camel kneel in the Mosque and asked the latter to bring the key of the Ka‘bah. He opened the door of the Ka‘bah and Allah’s Messenger, peace and blessings of Allah be upon him, entered in the company of Usamah, Bilal and ‘Uthman, and stayed in it for a long time. When he came out, the people rushed to it, and ‘Abdullah Ibn ‘Umar was the first to enter it and found Bilal standing behind the door. He asked Bilal: “Where did the Prophet offer his prayer?” He pointed to the place where he had offered his prayer. ‘Abdullah said: “I forgot to ask him how many Raka‘hs he had performed.”

It is mentined in Saheeh Bukhari and others that the Messenger of Allah, peace and blessings of Allah be upon him, prayed in the Ka‘bah, with his back to the door between the two pillars, one on the right and the other on his left and three other pillars toward his back. At the time, the House had six pillars. Between him and the western wall (of the Ka‘bah) was a distance of three arms length.

Yoonus Ibn Bukair related on the authority of Ibn Ishaq who said: "My father informed me that a member of the household of Jubair Ibn Mut‘im informed him that when Allah’s Messenger, peace and blessings of Allah be upon him, entered Makkah, he ordered Bilal to climb the roof of the Ka‘bah and give the call to prayer, to whichh he complied." One of Banu Sa’eed Ibn Al-‘As said: “Allah has conferred honor on Sa’eed for he died before he could witness the spectacle of this black man on the rooftop of the Ka‘bah.”

Al-Baihaqi related on the authority of Ibn ‘Abbas that Abu Sufyan saw Allah’s Messenger, peace and blessings of Allah be upon him, walking while the people were trailing behind him. He said to himself: “What if I were to renew fighting with this man?” Then Allah’s Messenger, peace and blessings of Allah be upon him, came and struck me on the chest with his hand and said: “Then you will be disgraced.” Then Abu Sufyan said: “I repent to Allah and seek His forgiveness for what I have uttered.”

Al-Bukhari related on the authority of Mujahid that Allah’s Messenger, peace and blessings of Allah be upon him, said: Allah’s Messenger got up on the Day of the Conquest of Makkahand said: “Allah has made Makkah a sanctuary since the day He created the heavens and the Earth, and it will remain a

sanctuary by virtue of the sanctity Allah has bestowed on it until the Day of Resurrection. It (i.e. fighting in it) was not made lawful to anyone before me nor will it be made lawful to anyone after me, and it was not made lawful for me except for a short period of time. Its game should not be chased, nor should its trees be cut, nor its vegetation or grass uprooted; its Luqatah (i.e. lost things) should not be picked up except by the one who makes a public announcement of it." 'Abbas Ibn 'Abdul-Muttalib interjected: "Except the Idhkhir, O Allah's Messenger, as it is indispensable for blacksmiths and houses." On that, the Prophet, peace and blessings of Allah be upon him, kept quiet and then said: "Except the Idhkhir as it is lawful to cut."

Imam Ahmad related on the authority of 'Amr Ibn Shu'aib from his grandfather through his father that when Allah allowed His Messenger to conquer Makkah, he said: "All hostilities must cease except for the Khuza'ah against Banu Bakr." He gave them permission until he offered the 'Asr prayer. He then said: "All hostilities should cease." The following day a man from Khuza'ah came across another man from Banu Bakr at Muzdalifah and killed him. When the news of that (incident) reached the Messenger of Allah, peace and blessings of Allah be upon him, he rose to address the people. (The narrator added: I saw him while his back was against the Ka'bah saying): "The one who transgressed most against Allah is he who killed in the sacred precinct or murdered one not guilty of murder or took vengeance of the time of ignorance."

On the authority of Al-Harith Ibn Malik Ibn Al-Barsa' Al-Khuza'i who narrated: I heard Allah's Messenger say on the Day of the Conquest of Makkah: "After this day, this (city) shall not be invaded again (forever) till the Day of Resurrection."

It is recorded in Saheeh Muslim on the authority of Mutee' Ibn Al-Aswad AlAdawi who narrated that Allah's Messenger, peace and blessings of Allah be upon him, said on the Day of the Conquest of Makkah: "The Quraish shall not be killed helplessly after this day until the Day of Resurrection." This statement is similar to the previous one.

Ibn Hisham related that "some people of knowledge informed me that Fadalah Ibn 'Umair Ibn Mulawwah, that is, Al-Laithi, wanted to kill the Prophet while he was circumambulating the Ka'bah in the Year of the Conquest. When he approached him, Allah's Messenger, peace and blessings of Allah be upon him, said (to him): "Is this Fadalah?" He replied: "Yes, it is Fadalah, O Messenger of Allah." The Prophet, peace and blessings of Allah be upon him, then asked: "What are you nursing in your mind?" Fadalah said: "Nothing. I am merely remembering Allah." The Prophet, peace and blessings of Allah be upon him, smiled and said: "Seek Allah's forgiveness." Then he placed his hand on his bosom and his heart became calm. Fadalah used to say: "He had hardly removed his hand from my bosom when I felt that there was no one more beloved to me than he."

Fadalah added: "Thereafter, I returned to my family. On the way, I came across a woman with whom I used to have an affair (during Jahiliyyah). She said: 'Come over so that we may chat'." He (Fadalah) declined and then began to say (in verse):

She said: come so that we may chat

I said: No, Allah and Islam forbid it to me

If you had seen Muhammad and his tribe

On the Day of the Conquest when the idols were shattered

You would have seen the religion of Allah becoming manifest

And the face of idolatry being smothered in darkness

Ibn Ishaq related on the authority of ‘Urwah from ‘A’ishah (May Allah be pleased with her) who narrated: Safwan left for Juddah with the intention of boarding (a ship) to Yemen. ‘Umair Ibn Wahb said: “O Allah’s Prophet, Safwan Ibn Umayyah is the chief of his people but he has left in flight from you so as to plunge himself into the sea, please grant him amnesty.” The Prophet, peace and blessings of Allah be upon him, said: “He is granted amnesty.” Again he asked: “Messenger of Allah, give me a sign for your amnesty.” Allah’s Messenger, peace and blessings of Allah be upon him, gave him his turban which he had put on when he entered Makkah.

So ‘Umair left in search of Safwan. He found him while he was trying to go to sea. He caught him and said: “O Safwan, may my father and mother be sacrificed for you! Allah has saved your soul from perdition. Here is an amnesty that I obtained from Allah’s Messenger (for you).” He said: “Stay away from me and don’t talk to me.” ‘Umair insisted: “Safwan, may my mother and father be sacrificed for you, your cousin is the best of men, the most benevolent, most forbearing. His glory is equally yours, his honor is yours and his reign is yours as well.” Safwan said: “I am afraid for my life.” ‘Umair insisted: “He is far more forbearing and nobler than that.” Finally, he conceded and returned with him. When he came to the Messenger of Allah, peace and blessings of Allah be upon him, Safwan said: “This one claims that you have given me amnesty.” “He has spoken the truth,” the Prophet, peace andblessings of Allah be upon him, replied. Then

Safwan requested: “Can you give me two months to choose?” The Messenger of Allah, peace and blessings of Allah be upon him, said: “You can have four months to choose.”

Ibn Ishaq related on the authority of Az-Zuhri that Fakhitah Bint Al-Waleed, Safwan’s wife, and Umm Hakeem Bint Al-Harith Ibn Hisham, ‘Ikrimah Ibn Abi Jahl’s wife, had gone after him to Yemen and brought him back, and he accepted Islam. When both of them (Safwan and ‘Ikrimah) accepted Islam, Allah’s Messenger, peace and blessings of Allah be upon him, allowed their wives to remain with them (in marriage) with the first contract.”

Ibn Ishaq also related that the number of those who witnessed the Conquest of Makkah among the Muslims were 10,000. Banu Sulaim contributed 700 while another opinion put their contribution at 1,000. Banu Ghifar had 400 men. As many as 400 men were from Banu Aslam. Banu Muzainah contributed 1,003 men while the rest of the army was from the Quraish, the Ansar and their allies from the various Arab tribes of Tameem, Qais, and Asad. ‘Urwah, Az-Zuhri and Moosa Ibn Uqbah narrated: the number of the Muslims with the Messenger of Allah, peace and blessings of Allah be upon him, on the Day of the Conquest was 12,000. And Allah (SWT) knows best.

The Prophet’s Dispatching of Khalid Ibn Al-Waleed to Bani Jadheemah of Kinanah After the Conquest

Ibn Ishaq related that Hakeem Ibn Hakeem Ibn ‘Abbad Ibn Hunaif said on the authority of Abu Ja‘afar Muhammad Ibn‘Ali, who said: When he conquered Makkah, Allah’s Messenger,

peace and blessings of Allah be upon him, dispatched Khalid Ibn Al-Waleed for the purpose of inviting him (to Islam) and not to fight. He sent along with him some Arab tribes from Sulaim Ibn Mansoor and Mudlij Ibn Murrah. They calmed Banu Jadheemah Ibn ‘Amir Ibn ‘Abd Manaf Ibn Kinanah. When they saw him coming they drew their weapons, but Khalid said: “Drop your weapons for the people have accepted Islam.”

Ibn Ishaq also said that some people of knowledge from our companions among Banu Jadheemah informed me that when Khalid ordered us to drop our weapons, a person from among us named Jadham said: “O Banu Jadheemah, woe be to you, this is Khalid, by Allah, nothing will follow your laying down your weapons except strapping (cuffs) and nothing more will come after except the striking of your necks. By Allah, I shall never lay down my weapon.”

(The narrator added): Some men from his tribe spoke to him saying: “Jadham, do you wish for our blood to be spilled? The people have accepted Islam and have laid down their weapons, war has ended and there is now pervading security.” They kept pressurizing him until they took away his weapons and all the people laid down their weapons (relying) on the statement of Khalid.

Ibn Ishaq related that Hakeem Ibn Hakeem related that Abu Ja‘afar said that when they laid down their weapons, Khalid ordered that they be shackled and then put a number of them to the sword. When the news of his action reached the Messenger of Allah, peace and blessings of Allah be upon him, he raised his hand to the sky and said: “O Allah, I am innocent of what Khalid Ibn AlWaleed has done.”

Ibn Ishaq also said that Jadham had said to them when he saw what Khalid had done to Banu Jadheemah: "The striking (of the necks) has manifested itself. I had warned you concerning what you have fallen victim to." Ibn Ishaq related that some altercation occurred between Khalid and 'Abdur Rahman Ibn 'Awf on the same issue. The latter asked: "Did you carry out an act from the period of Ignorance?" Khalid replied: "I took revenge for your father." 'Abdur Rahman responded: "You have lied, you have killed my father's murderer previously; rather, you have taken revenge for your uncle Al-Fakih Ibn AlMugheerah." There was an altercation between them which came to the attention of Allah's Messenger, so he said: "Khalid, take your time, and let my Companions be (i.e. none should revile my Companions), for if you have as much gold as Uhud and you were to spend it (all) in charity, it would (still) not amount to as much as the early morning striving or evening striving of one of my Companions."

The Dispatch of Khalid Ibn Al-Waleed to Destroy Al'Uzza

Ibn Ishaq related that afterward, Allah's Messenger, peace and blessings of Allah be upon him, dispatched Khalid to destroy Al-'Uzza, which was an idol housed surrounded by palm groves and venerated by Quraish, Kinanah and Mudar. Its custodian and its drapers were from Banu Shaiban from the clan of Banu Sulaim who were allies of Banu Hashim. When its custodian, AsSulami, heard of Khalid's movement toward the idol, he hung his sword on the Al-'Uzza and then rushed to the hill where it was locatedwhile saying:

O 'Uzza, in a manner that is unprecedented, be prepared

For Khalid, jettison your veil and be prepared

For O ‘Uzza, if you do not kill a man like Khalid

You will be displaced and cut short in haste

When Khalid came to the idol, he destroyed it and returned to Allah’s Messenger, peace and blessings of Allah be upon him.

The Length of the Prophet’s Stay in Makkah

There is no disagreement that he spent the remainder of the month of Ramadan shortening prayers and not fasting. This is a proof for some of the scholars who argue that if a traveler does not intend residency, then he may shorten the prayers and refrain from fasting for 18 days according to one of the two opinions.

Al-Bukhari related that Anas Ibn Malik said: "We stayed with Allah’s Messenger, peace and blessings of Allah be upon him, (in Makkah) for ten (days) and we were shortened the prayers."

Al-Bukhari related that Ibn ‘Abbas said: Allah’s Messenger stayed (in Makkah) for 19 days offering prayers of two raka‘ahs (i.e. shortening them).

‘Imran Ibn Husain said: "I participated in military expeditions with the Messenger of Allah, peace and blessings of Allah be upon him, and I witnessed the Conquest along with him. Hestayed for 18 nights offering two raka‘ahs of (shortened) prayers. He would say: 'O residents, pray four (units) for we are travelers'.” This is how At-Tirmidhi related it and he said: This Hadith is hasan saheeh.

Judgment Passed by Allah’s Messenger in Makkah

‘Utbah Ibn Abi Waqqas authorized his brother, Sa’d, to take the son of the slave-girl of Zam‘ah into his custody. ‘Utbah said (to him) “he is my son.”
When Allah’s Messenger, peace and blessings of Allah be upon him, arrived in Makkah during the Conquest (of Makkah), Sa’d Ibn Abi Waqqas took the son of the slave-girl of Zam‘ah to the Prophet. ‘Abd Ibn Zam‘ah too came along with him. Sa’d said, “This is the son of my brother and the latter has informed me that he is his son.” ‘Abd Ibn Zam‘ah said, “O Allah’s Messenger! This is my brother who is the son of the slave-girl of Zam‘ah and was born on his (i.e. Zam‘ah’s) bed.” Allah’s Messenger looked at the son of the slave-girl of Zam‘ah and noticed that he, of all the people, had the greatest resemblance to ‘Utbah Ibn Abi Waqqas. Allah’s Messenger, peace and blessings of Allah be upon him, then said (to ‘Abd), “He is yours; he is your brother, O ‘Abd Ibn Zam‘ah, he was born on the bed (of your father).”

(At the same time) Allah’s Messenger, peace and blessings of Allah be upon him, said (to his wife, Sawdah): “O Sawdah, veil yourself before him (i.e. the son of the slave-girl),” because of the resemblance he noticed between him and ‘Utbah Ibn Abi Waqqas. Allah’s Messenger, peace and blessings of Allah be upon him,added, “The boy is for the bed (i.e. for the owner of the bed where he was born), and stoning is for the adulterer.” Ibn Shihab said: “Abu Hurairah used to say that publicly.”

Al-Bukhari also related that Ibn Shihab said: ‘Urwah Ibn Az-Zubair narrated to me that a lady committed theft during the lifetime of Allah’s Messenger, peace and blessings of Allah be

upon him, in the Ghazwah of Al-Fat'h, (i.e. the Conquest of Makkah). Her folk went to Usamah Ibn Zaid to intercede for her (with the Prophet). When Usamah interceded for her with Allah's Messenger, peace and blessings of Allah be upon him, the color of his face changed and he said: "Do you intercede with me in a matter involving one of the legal punishments prescribed by Allah?" Usamah said: "O Allah's Messenger! Ask Allah's Forgiveness for me." So in the afternoon, Allah's Messenger, peace and blessings of Allah be upon him, got up and addressed the people. He praised Allah as He deserved and then said: "The nations before you were destroyed because if a noble from among them were to steal, they would excuse him, but if a poor person from among them were to steal, they would apply (Allah's) legal punishment on him. By Him in Whose Hand is Muhammad's soul, if Fatimah, the daughter of Muhammad, were to steal, I would cut her hand." Then Allah's Messenger, peace and blessings of Allah be upon him, gave his order in the case of that woman and her hand was amputated. Afterward, her repentance proved sincere and she was married. 'A'ishah (May Allah be pleased with her) said: "That lady used to visit me and I used to convey her demands to Allah's Messenger, peace and blessings of Allah be upon him."

It is recorded in Saheeh Muslim from the Hadith of Sabrah Ibn Ma'bad AlJuhani who said: "Allah's Messenger ordered us to do Mut'ah (temporary marriage) in the Year of the Conquest (ofMakkah) when he entered Makkah. Then he prohibited before he left (Makkah)."In another version, the Messenger of Allah, peace and blessings of Allah be upon him, said: "Beware, it is prohibited from this day (of yours) until the Day of Resurrection."

I say: the most emphatic prohibition of it occurred in the Battle of Khaibar. It is said that he permitted it twice and prohibited twice. Ash-Shafi‘i and others prefer this opinion. It is also argued that it was prohibited only once, which was after the Conquest.

It is also said that it was permitted due to necessity. Based on this, once necessity calls for it, then it becomes permissible. This is a reported opinion from Imam Ahmad. Another opinion argues that it was not absolutely prohibited and it is still under permissibility. This opinion is well-known from Ibn ‘Abbas andsome of his companions.

Ibn Jareer related that the people then gathered in Makkah to pledge allegiance to Allah’s Messenger, peace and blessings of Allah be upon him, upon Islam. According to what was related to me, he sat for that purpose on Mount Safa while ‘Umar sat below him and he began to accept from people their oath to listen and obey Allah and His Messenger in whatever way they are able to. When he finished taking the pledge from the men, he then took the pledge from the women. Among them was Hind Bint ‘Utbah who came veiled because of the (evil) that she had perpetrated on Hamzah and therefore fearing that Allah’s Messenger, peace and blessings of Allah be upon him, might apprehend her. When the women moved closer to Allah’s Messenger, peace and blessings of Allah be upon him, to give their pledge, he said (to them): “Doyou give me your pledge that you will not associate any partner with Allah?” Hind said: “Would you take from us what you did not take from the men?” The Messenger of Allah, peace and blessings of Allah be upon him, continued: “That you will not steal,” again she interjected: “I took something from the wealth of Abu Sufyan, but I do not know whether that is permissible for us or not.” Abu Sufyan, who

was witnessing all that she was saying, said: “As for what you had taken in the past, it is permitted to you.” Allah’s Messenger, peace and blessings of Allah be upon him, asked: “Are you Hind Bint Utbah?” She replied in the affirmative and she entreated: “Overlook what has gone by, may Allah overlook for you (your mistakes).”

The Messenger of Allah, peace and blessings of Allah be upon him, then continued: “That you will not commit adultery.” Again Hind interjected: “O Allah’s Messenger, does a woman born free commit adultery?” The Prophet, peace and blessings of Allah be upon him, continued: "That you will not kill your children.” She said: “We had nurtured them in their infancy, while you and your Companions killed them in adulthood at the Battle of Badr.” At this, ‘Umar Ibn Al-Khattab laughed heartily. Again, Allah’s Messenger, peace and blessings of Allah be upon him, said: "That you shall not peddle slander.” She said: “Peddling rumor is indeed a despicable thing.” He said: “That you shall not disobey me.” She interjected: “In righteousness.” Allah’s Messenger, peace and blessings of Allah be upon him, said to ‘Umar: “Accept their pledge and seek Allah’s forgiveness for them for He is Oft-Forgiving and Merciful.” ‘Umar took their pledge. Allah’s Messenger, peace and blessings of Allah be upon him, neither shook the hands of women nor did he touch any woman other than the one whom Allah had permitted for him or those who were Dhat Mahram (those close relatives to whom marriage was permanently forbidden for him).

It is recorded in the Saheehain on the authority of ‘A’ishah (May Allah be pleased with her) that: “By Allah, the hand of Allah’s Messenger never touched that of any (strange) woman.” In another version: “He never used to accept their pledge except by

word of mouth and he would say: ‘My address to one woman is similar to addressing a hundred women'.”

It is recorded in the Saheehain on the authority of ‘A’ishah (May Allah be pleased with her) that Hind Bint ‘Utbah said: “O Allah’s Messenger! Abu Sufyan is a miser and he does not give me what is sufficient for me and my children. Can I take from his wealth without his knowledge?” The Messenger of Allah, peace and blessings of Allah be upon him, said: “Take what is sufficient for you and your children, and the amount should be just and reasonable.”

On the authority of Ibn ‘Abbas who narrated that Allah’s Messenger, peace and blessings of Allah be upon him, said on the Day of the Conquest of Makkah: “There is no migration (after the Conquest), but (there is still) Jihad and good intentions; when youare called for Jihad, you should respond to the call immediately.”

Al-Bukhari related on the authority of Majashi’ Ibn Mas‘ood who said: "I took Abu Ma‘bad to the Prophet so that he might give him the pledge of allegiance for migration." The Prophet, peace and blessings of Allah be upon him, said: “Migration has ended, but I take the pledge from him (i.e. Abu Ma‘bad) for Islam and Jihad.” (The sub-narrator said): "Then I met Abu Ma‘bad and I asked him and he said: 'Majashi’ has spoken the truth'.” Khalid related on the authority of Abu ‘Uthman from Majashi’ that he came with his brother Mujalid.

These Ahadeeth indicate that Hijrah, either in its entirety or absolutely, has ceased after the Conquest of Makkah, because people entered the religion of Allah in throngs, Islam prevailed (and become manifest), and its pillars and beams became well-

entrenched so there was no more Hijrah except in a situation which requires migration as a consequence of living in proximity with war-mongers and one does not have the power to openly practice the religion among them. In that situation, migration becomes obligatory from there to Dar Al-Islam (the land of Islam). There is no difference among the scholars on this issue. However, this Hijrah is not similar to the one that occurred before the Conquest. Similarly, Jihad and spending in the path of Allah are both legislated and highly recommended until the Day of Resurrection, but they are not similar to Jihad and spending in the path of Allah before the Conquest of Makkah. Allah says: “Not equal among you are those who spent and fought before the conquering (of Makkah) (with those among you who did so later). Such are higher in degree than those who spent and foughtafterwards. But to all, Allah has promised the best (reward).” (Soorah Al-Hadeed 57:10)

Al-Bukhari also related on the authority of Ibn ‘Abbas that ‘Umar used to admit me (into his house) along with the older men who fought in the Battle of Badr. Some of them said (to ‘Umar): “Why do you allow this young man to enter with us, while we have sons of his own age?” ‘Umar said: “Do you know who he is?” One day ‘Umar called them and called me along with them, I had thought he called me on that day to show them something about me (i.e. my knowledge). ‘Umar asked them: “What do you say about (the Soorah): ‘When comes the Help of Allah (to you, O Muhammad against your enemies) and the Conquest (of Makkah), and you see that the people enter Allah’s religion (Islam) in crowds, so glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives. ’” (Soorah An-Nasr 110:1-3)

Some of them replied: “We are ordered to praise Allah, and repent to Him if we are helped and granted victory.” Some said: “We do not know.” Others remained silent. ‘Umar then said to me: “Do you say similarly?” I said: “No.” ‘Umar said: “What do you say then?” I said: “This Verse indicates the approaching death of Allah’s Messenger, which Allah informed him about. ‘When comes the Help of Allah (to you, O Muhammad against your enemies) and the conquest (of Makkah) ’ that will be the sign of your (Prophet’s) approaching death, ‘So glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives.’ On that, ‘Umar, may Allah be pleased with him, said: “I do not know about it anything other than what you say.”

On the authority of ‘Amr Ibn Salimah who narrated that AbuQilabah said to me: “Shouldn’t you meet him and ask him?” so I met him and asked him and he said: We were at a place which was a thoroughfare for the people, and the caravans used to pass by us and we would ask them: “What is wrong with the people? What is wrong with the people? Who is that man?” They would say, “That man claims that Allah has sent him (as a Messenger), that he has been Divinely inspired, and that Allah has revealed to him such-and-such.” I used to memorize that (Divine) speech, and felt as if it was ingrained in my heart. The ‘Arabs (other than Quraish) delayed their conversion to Islam until the Conquest (of Makkah). They used to say: “Leave him (i.e. Muhammad) and his people Quraish: if he overpowers them then he is a true Prophet.”

So, when Makkah was conquered, every tribe rushed to embrace Islam, and my father hurried to embrace Islam before (the other members of) my tribe. When my father returned (from the

Prophet) to his tribe, he said: “By Allah, I have surely come to you from the Prophet.” The Prophet, peace and blessings of Allah be upon him, afterward said to them: "Offer such-and-such prayer at such-and-such time, and when the time for the prayer comes, then appoint someone to pronounce the Adhan (for the prayer), and let someone from among you, who knows the most Qur’an, to lead the prayer.” So they looked for a person and found none who knew more Qur’an than I because of the Qur’anic portions which I would learn from the caravans. They made me their Imam (to lead the prayer) and at that time I was a boy of six or seven years. I would wear a Burdah (i.e. a black square garment) whichh proved to be very short for me (and my body became partly naked). A lady from the tribe said: “Won’t you cover the backside of your reciter for us?” So they bought (a piece of cloth) and made a shirt for me. I have never been so happy with anything before as I was with that shirt.

The Expedition of Hawazin on the Day of Hunain

Allah, the Almighty, says: “Truly, Allah has given you victory on many battlefields, and on the Day of Hunain (battle) when you rejoiced at your great number but it availed you naught and the Earth, vast as it is, was straitened for you, then you turned back in flight. Then Allah did send down His Sakinah (calmness, tranquility and reassurance, etc.) on the Messenger (Muhammad), and on the Believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers. Then after that Allah will accept the repentance of whom He will. And Allah is OftForgiving, Most Merciful.” (Soorah At-Tawbah 9:25-27)

Muhammad Ibn Ishaq Ibn Yasar has mentioned in his book that the Messenger of Allah's march to Hawazin took place after the Conquest (of Makkah) on the 5th of Shawwal, in the 8th year. He also claimed that the Conquest occurred ten days toward the end of the month of Ramadan and 15 days before his march against them.

Ibn Ishaq related that when the Hawazin heard that Allah's Messenger, peace and blessings of Allah be upon him, had conquered Makkah, its ruler, Malik Ibn ‘Awf An-Nasri, convened a meeting which was attended by all the Hawazin of Thaqeef, the people of Nasr and Ju‘sham, Sa'd Ibn Bakr and a few from Banu Hilal. None was present from Qais of Ailan aside from these. Ka‘b and Kilab of the Hawazin stayed away and no one of repute attended. Among Banu Ju‘sham was Duraid Ibn As-Simmah, an elderly and experienced man who was known for his valuable advice and experience in warfare.

Thaqeef had two chiefs: Qarib Ibn Al-Aswad Ibn Mas‘ood Ibn Mu‘attib, who was the leader of Al-Ahlaf, and Dhul-Khimar Subai' Ibn Al-Harith, who was the leader of Bani Malik and his brother Ahmar Ibn Al-Harith. However, the overall affairs were in the hands of Malik Ibn ‘Awf An-Nasri. When he decided to march against the Messenger of Allah, peace and blessings of Allah be upon him, he was accompanied with his men, their wealth, women and children. When he camped at Awtas, the people gathered around him and inlcuded in them was Duraid Ibn As-Simmah, who was sitting in a hawdaj (howdah-like carriage) in which he was carried. As soon as he dismounted he asked: “In what valley are you?” They said: “Al-Awtas.” So he said: “It is suitable for the horse. Neither a rocky mount nor a dusty plain, but why do I hear the growl of camels, the braying of asses, the

cries of children, and the bleating of sheep?" They informed him: "Malik brought the army with their wealth, wives, and children." Duraid asked: "Where is Malik?" Malik was summoned for him and he said to him: "Malik, you have become the leader of your people and today will be a precipitation of events of the subsequent days. Why do I hear the growl of camels, the braying of asses, the cries of children, and the bleating of sheep?" Malik answered: "I have brought the army along with their children, wives, and wealth." Duraid asked: "Why did you do such a thing?" Malik replied: "I want to place behind every soldier his family and wealth so that they might encourage him to fight without thinking of retreat." Duraid said exasperatedly: "You are no more than a shepherd of sheep! By Allah, do you think anything will change the situation of a defeated man? In case things go well nothing will help but a man with a sword and spear; and in case it goes against you, you will be debased in your family and wealth."

He then asked: "What happened to Ka‘b and Kilab?" He was told: "No one is present from them." So he said: "Boldness andmight are absent. If it were a day of sublimity, Ka‘b and Kilab wouldn't have been absent. I wish you would act in a similar manner as Ka‘b and Kilab. Who among your clan is present?" They informed him: " 'Amr Ibn 'Amir, 'Awf Ibn 'Amir." He said: "Those two weak branches of 'Amir who can neither benefit nor harm." Then he turned to Malik and said: "Malik, you have erred. When you advance the mass of the Hawazin to encounter the cavalry, let them ascend to a high and inaccessible part of their land and confront the Subayy riding your horses. In case the fight is to your advantage, those in the back can proceed and join you, and in the event that it goes against you, you would have rescued your families and property." Malik said: "By Allah, I will not do

what you have asked. It appears you have grown old both physically and mentally." Then Malik said: "Hawazin, you will either follow me or I will pierce myself with this sword until it comes out from my back." He simply detested to allow Duraid have a say in the matter. When Hawazin chose to follow Malik, Duraid said: "This is a day I will neither witness nor miss." Then Malik addressed his men: "Once you see them, break your scabbard and assault them as a single man."

Imam Ahmad related on the authority of Umayyah Ibn Safwan Ibn Umayyah from his father that Allah's Messenger, peace and blessings of Allah be upon him, borrowed some armor (from Safwan). He asked: "O Muhammad, do you wish to take them by force?" The Prophet, peace and blessings of Allah be upon him, replied: "No, they are warranted loans until we return them to you." Eventually, some of them were lost and the Messenger of Allah went to compensate him for them, but Safwan said: "O Messenger of Allah, I have never had a desire for Islam more than today."

Abu Dawood related on the authority of 'Abdul-Azeez Ibn Rufai' from some people from the descendants of 'Abdullah Ibn Safwan who reported that the Messenger of Allah, peace and blessings of Allah be upon him, asked: "O Safwan, do you have any weapons?" He (Safwan) asked: "As a loan or (will you take them) by force?" He replied: "As a loan." So he lent him between thirty to forty coats of mail. The Messenger of Allah, peace and blessings of Allah be upon him, fought in the Battle of Hunain. When the polytheists were defeated, Safwan's coats of mail were collected and it was noticed that some of them were lost. The Messenger of Allah, peace and blessings of Allah be upon him, said to Safwan: "We have lost some of your coats of mail. Should

we compensate you for them?" He replied: "No, O Messenger of Allah, for I have in my heart today what I did not have that day."

I say: Based on the statement of 'Urwah, Az-Zuhri and Moosa Ibn 'Uqbah the total number of the two armies which he (the Prophet) took to the Hawazin was 14,000 soldiers. This is because he arrived in Makkah with 12,000 men (according to their own opinion) and 2,000 more joined them from the freed (people of Makkah).

Ibn Ishaq related that he (the Messenger of Allah) left Makkah on the 5th of Shawwal and added that he appointed 'Attab Ibn Aseed Ibn Abul-Ees Ibn Umayyab Ibn Abd Shams Al-Umawi to oversee the affairs of the people of Makkah on his behalf.

I say: His age (i.e. 'Attab's) was close to twenty. Allah's Messenger, peace and blessings of Allah be upon him, proceeded to confront the Hawazin, and he cited the poem of 'Abbas Ibn Al-Mirdas:

Inform the Hawazin, the high and the low of them

From me is a letter, a clear counsel

I think Allah's Messenger will reach you in the morning

With an army like pillars in the expanse of the land

Among them is Sulaim, your brother, who would not let you be

And the Muslims who are ardent servants of Allah

On his right flank is Banu Asad

The land itself trembles in awe of him In his front are ‘Aws and ‘Uthman

Abu Dawood related on the authority of As-Salooli that Sahl Ibn AlHanzaliyyah narrated to him that on the Day of Hunain we traveled with the Messenger of Allah, peace and blessings of Allah be upon him, for a long time until evening came and I attended the prayer along with the Messenger of Allah.

A horseman came and said: “O Messenger of Allah, I went ahead of you and climbed a certain mountain where I saw the Hawazin gathered together with their women, cattle, and sheep at Hunain.”

The Messenger of Allah, peace and blessings of Allah be upon him, smiled and said: “That will be the booty of the Muslims tomorrow, if Allah wills.” He then asked: “Who will be on guard tonight?” Anas Ibn Abu Marthad AlGhanawi said: “I shall, O Messenger of Allah.” He said: “Then mount your horse.” He mounted his horse, and came to the Messenger of Allah, peace and blessings of Allah be upon him.

The Messenger of Allah said to him: “Proceed to the top of this ravine. We should not be exposed to danger from your side.” In the morning, the Messenger of Allah, peace and blessings of Allah be upon him, came out to his place of prayer, and offered two raka‘ahs. He then asked: “Have you seen any sign of yourhorseman?” The people said: “We have not, O Messenger of Allah.” The announcement of the time for prayer was then made, and while the Messenger of Allah, peace and blessings of Allah be upon him, was praying, he glanced toward the ravine. When he finished his prayer with the utterance of the salutation, he said: “Be cheerful, for your horseman has returned.” We began to look between the trees in the ravine, and there he was.

He stood beside the Messenger of Allah, peace and blessings of Allah be upon him, greeted him, and said: “I continued until I reached the top of this ravine, where the Messenger of Allah commanded me, and in the morning I looked down into both ravines but saw no one.”

The Messenger of Allah, peace and blessings of Allah be upon him, asked him: “Did you dismount during the night?” He replied: “No, except to pray or to relieve myself.” The Messenger of Allah, peace and blessings of Allah be upon him, said: “You have ensured your entry to (Paradise). No blame will be attached to you from this day onward.”

The Description of the Battle: Initial Fleeing and the Event Victory of Al- Muttaqoon

Jabir Ibn ‘Abdullah related from his father that Malik Ibn ‘Awf with and his army advanced to Hunain and arrived before Allah’s Messenger, peace and blessings of Allah be upon him. They hid themselves in the crevices and curvatures along the mountain pass, well-prepared (for a surprise attack). Allah’s Messenger, peace and blessings of Allah be upon him, and his Companionsthen approached and he (the Prophet) climbed down with them into the valley in the early morning. Soon, the horses became agitated and the enemy inundated them from all sides, dealing them a surprise attack. The people scampered as they fled in a hasty retreat, with no one caring for another. Allah’s Messenger, peace and blessings of Allah be upon him, withdrew to the right flank saying: “Where are the people? Come around me, I am the Messenger of Allah, I am Muhammad Ibn ‘Abdullah.” But there were only carriages of camels scattered about topsy-turvy. The people had fled. Only a few stood firmly

with the Prophet. Some of them were members of his household and includeed: ‘Ali Ibn Abi Talib, Abu Sufyan Ibn Al-Harith Ibn ‘Abdul-Muttalib and his brother, Rabee‘ah Ibn Al-Harith Ibn ‘Abdul-Muttalib, Fadl Ibn ‘Abbas (it is claimed that it was Al-Fudail Ibn Abi Sufyan), Aiman Ibn Umm Aiman, Usamah Ibn Zaid. Also among the others who remained with him was Qutham Ibn ‘Abbas, and a group among the Muhajiroon which included Abu Bakr, ‘Umar and ‘Abbas.

The narrator added: A man from Hawazin riding a red-stained camel held a black flag fixed to the end of a long spear and rode in the vanguard of the Hawazin. Whenever he came across a Muslim he would stab him and if he escaped he would raise his spear as a signal to those behind and they would pursue him. While he was devastating the ranks of the Muslims, ‘Ali Ibn Abi Talib and an Ansari man went toward him with the intention of killing him. ‘Ali approached him from behind and severed the two achilles’ tendons of the camel causing it to fall backward. The Ansar pounced on the man and dealt him a big blow which severed his foot and half his shank, making them fly high (in the air), causing him to fall from his saddle. The warriors did their best in the fight. When those who had fled came back, they found prisoners fettered with the Messenger of Allah, peace andblessings of Allah be upon him.

Ibn Ishaq related that Allah’s Messenger, peace and blessings of Allah be upon him, turned to Abu Sufyan Ibn Al-Harith Ibn ‘Abdul-Muttalib, who was among those who remained steadfast with him on that day and demonstrated his sincerity in his Islam. He held on to the rein of the mule of Allah’s Messenger and when he asked: “Who is that?” Abu Sufyan replied: “O Allah's Messenger, It is I, your cousin.”

Ibn Ishaq related that when the people were routed and beat a hasty retreat, a number of Bedouins betrayed the Muslims because of some enmity that still lurked in their hearts. Abu Sufyan Sakhr Ibn Harb, who had recently embraced Islam, said, “Their retreat will not stop until they reach the sea.” Kaladah Ibn Al-Hanbal who came along with his half-brother, Safwan Ibn Umayyah, yelled: “Surely magic has grown inactive today.” Safwan retorted back at him: “Keep quiet, May Allah break your mouth! By Allah, it is more beloved for me to be ruled by a man from Quraish than by a man from Hawazin.”

Anas Ibn Malik reported that the Hawazin came with their children, women, camels and sheep and they arranged them in rows. When the two forces clashed, the Muslims fled as Allah said (in the Qur’an). Allah’s Messenger, peace and blessings of Allah be upon him, called them: “O servants of Allah, I am the servant of Allah and His Messenger.” Then he said: “O Ansar! I am the servant of Allah and His Messenger.” Thereafter, Allah routed the polytheists. ‘Affan added: “He (the Prophet) was not struck by a sword nor was he shot by an arrow.” On that day the Messenger of Allah, peace and blessings of Allah be upon him,said: “Whoever kills a polytheist, for him is his spoils.” On that day, Abu Talhah killed twenty men and he took possession of all their spoils.

Abu Qatadah said: “O Allah’s Messenger, I struck a man on his neck tendon (i.e. I killed him) and he had an armor on him but my attention was taken away from him (by other combatantss) so please check who took it.” A man got up and said: “I have the loot of that slain person with me, so give him compensation for it, O Messenger of Allah.” The character of the Messenger of Allah, peace and blessings of Allah be upon him, was such that

he was not asked for anything except that he gave it or he remained quiet, so Allah’s Messenger, peace and blessings of Allah be upon him, remained silent. ‘Umar then said: “No, by Allah! Allah will not allow that one of His lions should fight and then give you his spoils.” The Messenger of Allah, peace and blessings of Allah be upon him, smiled and said: “‘Umar has spoken the
truth.”

Abu Talhah saw Umm Sulaim with a small dagger and he asked her: “What is this in your possession?” She replied: “I am holding a dagger in case a polytheist comes close to me so I can rip open his bowels with it.” Abu Talhah said: “O Messenger of Allah, do you not hear what Umm Sulaim is saying?” She turned to Allah’s Messenger, peace and blessings of Allah be upon him, and said: “O Messenger of Allah, kill those who fled from you just as you killed those who fought against you, for they are deserving of that.” He replied: “O Umm Sulaim, Allah has sufficed us and has been good to us (i.e. there is no need for that).”

Imam Ahmad related on the authority of Anas Ibn Malik who narrated that part of the supplication of the Messenger of Allah, peace and blessings of Allah be upon him, on the day of Hunainwas: “O Allah, if You wish, You will not be worshipped after today.” Its chain is threefold on the standard of the two Shaikhain.

Abu Ishaq related that he heard a man from Qais ask Al-Bara’ Ibn ‘Azib: “Did you desert Allah’s Messenger during the Battle of Hunain?” Al-Bara’ replied: “But Allah’s Messenger, peace and blessings of Allah be upon him, did not flee. The people of

the tribe of Hawazin were good archers, so when we met them, we attacked them, and they fled. When the Muslims started collecting the war booty, the pagans barraged us with arrows, but Allah’s Messenger, peace and blessings of Allah be upon him, did not flee. No doubt, I saw him on his white mule and Abu Sufyan was holding its reins. The Prophet, peace and blessings of Allah be upon him, was saying: ‘I am the Prophet in truth'.”

Al-Bara’ said: "Whenever we were hard-pressed by fright we would take recourse with Allah’s Messenger, and it is indeed a brave person that people take recourse to."

Sayabah Ibn ‘Asim As-Sulami narrated that Allah’s Messenger, peace and blessings of Allah be upon him, said on the Day of Hunain: “I am the son of Al-Awatik.”

Abu Qatadah related: "We set out along with the Prophet during the year of (the Battle of) Hunain, and when we confronted the enemy, the Muslims (with the exception of the Prophet and some of his Companions) retreated. I saw one of the polytheists overpowering one of the Muslims, so I struck the polytheist frombehind his neck causing his armor to break loose. The polytheist turned toward me and pressed me so forcibly that it was as if I could perceive the odor of death. Then death took him and he released me. Afterward, I followed
‘Umar and said to him: 'What is wrong with the people?' He said: 'It is the order of Allah.' The Muslims then returned (to the battle after retreating) and (after overcoming the enemy) the Prophet, peace and blessings of Allah be upon him, sat and said: 'Whoever killed an infidel and has evidence to this, will have the spoils (of the deceased).' I (stood up) and said: 'Who will be my witness?' and then sat down. The Prophet, peace and blessings of Allah be

upon him, repeated his question, and then did so again (a third time). I got up and asked: 'Who will be my witness?' and then sat down. The Prophet, peace and blessings of Allah be upon him, asked his question again, so I got up. The Prophet, peace and blessings of Allah be upon him, said: 'What is the matter, Abu Qatadah?' I narrated the whole story. A man said: 'Abu Qatadah has spoken the truth, and the spoils of the deceased are with me, so please compensate Abu Qatadah on my behalf.' Abu Bakr said: 'No, by Allah, it will never happen that the Prophet will leave a lion of Allah who fights for the sake of Allah and His Messenger and give his spoils to you.' The Prophet, peace and blessings of Allah be upon him, said: 'Abu Bakr has spoken the truth. Give it (the spoils) back to him!' So he gave it to me and I bought a garden in (the land of) Banu Salimah with it; that was the first property I got after embracing Islam."

Jabir Ibn ‘Abdullah narrated that Allah’s Messenger, peace and blessings of Allah be upon him, said on the day of (the Battle) of Hunain when he saw how the people had scattered in disarray: “‘Abbas, call out: ‘O company of Ansar! The people who pledgedfealty under the tree!” When ‘Abbas carried out the command of Allah’s Messenger, they responded to the call saying: “Here we are, at your service. Here we are.” You would see them trying to goad their camels back to the battlefield unsuccessfully. Hastily dismounting, they would snatch their armor from their necks, take their shield and sword and then head in the direction of the call until close to one hundred of them gathered around the Messenger of Allah, peace and blessings of Allah be upon him. The people were arrayed and a grim battle ensued. The first call was for the Ansar and the other for the Khazraj. They persevered, displaying prodigious stamina in the heat of the battle. The Messenger of Allah, peace and blessings

of Allah be upon him, commanded the Muslim army from his mount and when he observed the place where a grim and furious swordfight was taking place, he said: “Now the fight has grown fierce.” By Allah, when those who had fled came back, they found prisoners fettered with the Messenger of Allah, peace and blessings of Allah be upon him. Allah caused some of the enemy to be killed, while others were routed. Allah granted their property and children as booty to His Messenger.

Moosa Ibn ‘Uqbah mentioned in his History of Military Expeditions on the authority of Az-Zuhri that when Allah delighted His Messenger with the Conquest of Makkah, he marched on to the Hawazin. The people of Makkah also went along with him. A large number of them went, not minding whether they were riding or walking until even women marched out, not for the religious intention, but as spectators and in quest for war booty.

Accompanying him was Abu Sufyan Ibn Harb and Safwan Ibn Umayyah; the latter's wife had accepted Islam but he had still remained upon polytheism. It is also said that the leader of the polytheists on that day was Malik Ibn ‘Awf An-Nasri and alongwith him was Duraid Ibn As-Simmah who was trembling from old age. With him were women, children and livestock. Allah’s Messenger, peace and blessings of Allah be upon him, dispatched ‘Abdullah Ibn Abi Hadard to spy on them. He spent the night in their camp and heard Malik address his men: “In the morning, attack them as a single man (i.e. in one swoop) and break the scabbards of your swords and arrange your livestock and your women in different rows.” The following morning, Abu Sufyan, Safwan and Hakeem Ibn Hizam withdrew to the rear of

the battle to observe which of the opposing forces would eventually prevail.

When the two armies were arrayed against each other, Allah’s Messenger, peace and blessings of Allah be upon him, rode his female donkey toward the lines. He inspected his men, gave them instructions and urged them to fight, promising them victory if they persevered. Unexpectedly, the polytheists attacked the Muslim lines in one swoop. The Muslims dispersed and took flight.

Harithah Ibn Nu‘man said: "I estimated those who remained with Allah’s Messenger, peace and blessings of Allah be upon him, to be a hundred men." A man came across Safwan Ibn Umayyah and said: “Glad tidings of the defeat of Muhammad and his Companions, by Allah, they can never reverse it.” Safwan said: “You are giving tidings of the victory of the Arabs (Bedouins), by Allah, a lord from the Quraish is far more beloved to me than a lord from the Arab tribesmen,” demonstrating his anger at the information.

Moosa said: Safwan dispatched one of his slave boys to find out whose war cry was heard on the battlefield. The boy came back to him and said: “I heard them say: Banu ‘Abdur Rahman, Banu ‘Abdullah, Banu ‘Ubaidullah.” Upon hearing this, he said: “Muhammad has prevailed for that is their usual slogan on thebattlefield.” When the battle enveloped him, Allah’s Messenger, peace and blessings of Allah be upon him, stood between two riders on his female donkey and he raised his hands to Allah in supplication saying: “O Allah, I beseech You to fulfill Your promise to me. It is not fitting that they should prevail over us.” Then he called out to his Companions: “O compatriots of the

pledge of fealty on the Day of Hudaibiyah, by Allah, they are assaulting your Messenger!”

It is also said that he spurred them by saying: “Helpers of Allah and His Messenger! Banu Al-Khazraj! Companions of Soorah Al- Baqarah!” He also ordered someone from among his Companions to make a similar call. (Narrators also say): The Messenger of Allah, peace and blessings of Allah be upon him, took a handful of earth and he hurled it at the faces of the polytheists and their collective forelocks while saying: “May your faces be humiliated!” Instantly, his Companions began to hasten back to him. It is stated that Allah’s Messenger, peace and blessings of Allah be upon him, said: “Now the fight has grown fierce.” Allah then defeated the enemy from every angle where the pebbles from the handful of earth had gone. The Muslims pursued them and killed them. Allah granted their women and children as booty and Malik Ibn Awf fled to the fortress of Ta’if along with some noblemen from his tribe. Consequently, upon seeing the victory of Allah and His Messenger, and the honor of his religion, many people of Makkah accepted Islam.” Related by Al-Baihaqi.

‘Abbas narrated: I witnessed the Battle of Hunain with Allah’s Messenger, peace and blessings of Allah be upon him, and I remained with him along with Abu Sufyan Ibn Al-Harith without abandoning him. The Messenger of Allah, peace and blessings of Allah be upon him, was riding a white mule presented to him byFarwah Ibn Nufathah Al-Judhami. When the two armies clashed, the Muslims turned in flight but the Messenger of Allah, peace and blessings of Allah be upon him, kept goading his mule in the direction of the polytheists. ‘Abbas added: "I was holding the rein of the mule to restrain it so as to prevent it from running,

while Abu Sufyan held on to the stirrup of Allah’s Messenger. Allah’s Messenger, peace and blessings of Allah be upon him said: 'O ‘Abbas, call the companions of As-Samurah.' By Allah, it was as if I motivated them. The moment they heard my voice, they (took heed like a) cow motivated with compassion to its calves. They chorused: 'Here we are, at his service. Here we are.' They clashed with the polytheists. The clarion call was also directed to the Ansar: 'O Company of the Ansar! O company of the Ansar!' The call was then restricted to Banu Al-Harith Ibn Al-Khazraj: 'Banu Al-Harith Ibn AlKhazraj!' While still on his mule, Allah’s Messenger, peace and blessings of Allah be upon him, was observing the course of the battle and said: 'Now the fighting has grown fierce.' He took a handful of pebbles and threw it at the faces of the disbelievers and said: 'You will be routed, by the Lord of Muhammad.' I went to observe the proceedings of the battle, and, by Allah, the moment the Messenger flung those pebbles at them, I never ceased to see them being incapacitated and their initial advantage was reversed."

On the authority of Salamah Ibn Al-Akwa’ who narrated: "We fought by the side of the Messenger of Allah, peace and blessings of Allah be upon him, in the Battle of Hunain. When we encountered the enemy, I advanced and ascended a hill. A man from the enemy turned toward me and I shot him with an arrow. He (ducked and) hid himself from me. I could not understand what he did, but (all of a sudden) I saw a group ofpeople appearing from the other hill. They and the Companions of the Prophet met in combat, but the Companions of the Prophet turned back and I too turned back defeated. I had two mantles, one of which I had wrapped round the waist (covering the lower part of my body) and the other I had put around my shoulders.

My waistwrapper got loose and I held the two mantles together. (In this downcast condition) I passed by the Messenger of Allah, peace and blessings of Allah be upon him, who was riding on his white mule. He said: 'The son of Akwa' finds himself to be utterly perplexed.' When the Companions rallied around him, the Messenger of Allah, peace and blessings of Allah be upon him, dismounted from his mule, picked up a handful of dust from the ground, threw it at the (enemies') faces and said: 'May these faces be deformed!' There was no one among the enemy whose eyes were not filled with the dust from this handful. So they turned back in flight and Allah defeated them. The Messenger of Allah, peace and blessings of Allah be upon him, distributed their booty among the Muslims."

On the authority of 'Abdur Rahman Al-Fihri who narrated: "We were with the Messenger of Allah at Hunain. We marched under sweltering weather and we camped under the shadows of As-Samur (trees). When the sun declined from its zenith, I donned my armor, jumped on my horse and came to Allah's Messenger, peace and blessings of Allah be upon him, while he was in his tent. I said to him: 'Peace and mercy of Allah be on you, Allah's Messenger, the time for departure has come.' He responded: 'Certainly! get up, Bilal.' So he roused from under As-Samurah whose shadow was no more than that of a bird. Bilal said: 'Here I am at your service and may I be ransomed for you.' So the Prophet, peace and blessings of Allah be uponhim, instructed him: 'Saddle my horse for me.' So he brought him two sheets of palm fiber bereft of glamor or haughtiness. We traveled that day and we clashed with the enemy while each side was confident of victory.

"We fought against them and the Muslims turned on their heels in flight as Allah mentioned (in the Qur'an). The Messenger kept shouting: 'O servants of Allah, I am the slave of Allah and His Messenger!' The Messenger of Allah, peace and blessings of Allah be upon him, dismounted from his horse and someone who was closer to him than I was, informed me that he took a handful of earth and threw it at the face of the enemy saying: 'May these faces be deformed!' Ya'la Ibn 'Ata' added: Some of their children related to us from their father that there was no one (among the enemy) whose eyes and mouth were not filled with the dust (from this handful). We heard clanging sounds from the sky similar to the clanging of steel when two forces confident of victory clash. Then Allah, the Exalted, defeated them."

Abdullah Ibn Mas'ood narrated: "I was with Allah's Messenger, peace and blessings of Allah be upon him, at the Battle of Hunain when the people turned on their heels in flight. However, 80 men among the Ansar and the Muhajiroon remained steadfast with him. Though we retreated backward for a distance of 80 steps, we did not turn our backs to the enemy. These were the people upon whom Allah sent down tranquility. Allah's Messenger, peace and blessings of Allah be upon him, who was on his female mule lunged forward and he tilted toward the ground from his saddle so I said to him: 'Rise, may Allah elevate you.' He said to me: 'Scoop for me a handful of dirt.' He threw it at the faces of the enemy and their eyes were filled with dust. He then asked: 'Where are theMuhajiroon and the Ansar?' I said: 'Here they are.' He said: 'Call out to them.' So I called out to them (in a loud voice) and they came with their swords in their right hands like meteors. Soon after, the polytheists turned on their heels in flight."

On the authority of ‘Abdullah Ibn Iyyad Ibn Al-Harith Al-Ansari, narrating from his father, said: Allah’s Messenger, peace and blessings of Allah be upon him, went to the Hawazin with 12,000 men, and the number of the dead from the people of Taif in the Battle of Hunain was similar to that of the Battle of Badr. He also added: "Allah’s Messenger, peace and blessings of Allah be upon him, took a handful of pebbles and threw it at our faces and we were defeated in the Battle of Hunain."

On the authority of ‘Abdur Rahman Mawla Umm Burthun who narrated from someone who witnessed the Battle of Hunain as a polytheist. He said: “When we clashed with Allah’s Messenger, peace and blessings of Allah be upon him, the Muslims were unable to withstand our onslaught even for the moment within which a goat is milked. We advanced brandishing our swords in front of Allah’s Messenger, peace and blessings of Allah be upon him, until we overwhelmed him. Just then, some men with handsome faces stood between us and him. They said: 'May these faces be deformed! Go back!”’ We were defeated owing to that statement."

On the authority of Mus‘ab Ibn Shaibah, narrating from hisfather, said: "I advanced with Allah’s Messenger, peace and blessings of Allah be upon him, on the day of the Battle of Hunain. Neither Islam nor its cognizance impelled my going with them, but I detested that the Hawazin should prevail over Quraish. While I was standing by his side, I said: 'O Messenger of Allah, I see that the horses are few in numbers.' He said: 'O Shaibah, no one sees that except a disbeliever.' So he struck my chest with his hand and supplicated: 'O Allah, guide Shaibah.' He struck the second time and repeated the supplication: 'O Allah, guide Shaibah.' Then a third time he struck my chest and said: 'O Allah, guide

Shaibah.' (1) By Allah, he had barely raised his hand from the third strike when no one became dearer to me from the creatures of Allah than him."

On the authority of Shaibah Ibn ‘Uthman who narrated: "When I saw that Allah’s Messenger, peace and blessings of Allah be upon him, became vulnerable on the Day of Hunain, I remembered the killing of my father and uncle at the hands of Hamzah. So I said to myself: 'Today I will exact my revenge from Allah’s Messenger.' So I snuck in on him from the right and found ‘Abbas Ibn ‘Abdul- Muttalib standing over him with a white silver-like shield. I said to myself: His uncle will never abandon him. I then approached him from his left and found Abu Sufyan Ibn Al-Harith Ibn ‘Abdul- Muttalib. Again I said to myself: His cousin will never abandon him. Then I came from behind him and I was just about to rush with my sword when a blaze of fire, like a lightening, crossed between me and him. I was scared that it might incinerate me, so I covered my face with my hands and retreated. The Messenger of Allah, peace and blessings of Allah be upon him, turned to me and said: 'O Shaibah! O Shaibah! Come close to me. O Allah,estrange Shaitan from him.' I raised my gaze to look at him and he became more beloved to me than my hearing and sight. Then he said: 'O Shaibah, fight against the disbelievers'.”

When the Hawazin were defeated, their leader, Malik Ibn ‘Awf An-Nasri stood on a hill with a section of his men and said: “Wait for your weak ones to pass and those in the rear to catch up with you.”

Ibn Ishaq related: "It has reached me that when the horses appeared while Malik and his companions were on the hill, he

said to them: 'What can you see?' They replied: 'We can see a group of people whose spears are placed between the ears of their horses with long forearms.' He then said: 'They are Banu Sulaim, no harm will come to you from them.' When they approached, they went through the valley. Then another group of horsemen appeared in quick succession. Again, Malik asked his companions: 'What can you see?' They replied: 'A group of people bearing their spears in an unassuming manner on their horses.' He said: 'These are the Aws and Khazraj, but no harm will come to you from them.' When they got to the foot of the hill, they also went in the direction of Banu Sulaim. A horseman appeared, and he once again he asked his companions: 'What can you see?' They said: 'We can see a horseman with long forearms carrying his spear on his shoulder with a red band wrapped around his head.' He said: 'That is Az-Zubair Ibn Al-‘Awwam. I swear by Al-Lat, he will attack you so persevere against him." When AzZubair got to the foot of the hill and saw the enemy, he confronted them and keptshooting at them until were neutralized and deserted the hill.

"Allah’s Messenger, peace and blessings of Allah be upon him, ordered that the booty be gathered and be herded to Ji‘ranah where it would be kept. He appointed Mas‘ood Ibn ‘Amr Al-Ghifari incharge of the booty."

On the authority of Rabah Ibn Rabee‘, brother of Hanzalah Al-Katib, who narrated that he informed him that he marched along with Allah’s Messenger, peace and blessings of Allah be upon him, in one of the battles he participated in. In the vanguard (of the Muslims) at that battle was Khalid Ibn Al-Waleed. Rabah and some of the Companions of Allah’s Messenger came across a woman who was killed by the vanguard of the Muslim army. So

they stopped and marveled at the features of the woman until Allah's Messenger, peace and blessings of Allah be upon him, caught up with them on his mount and they dispersed from her. Allah's Messenger, peace and blessings of Allah be upon him, stood by her and said: "This is not the manner of fighting," and he said to one of them: "Catch up with Khalid and inform him not to kill children and slaves."

The Expedition of Awtas

The reason for this expedition was that when Hawazin were defeated, a group from them, which included Malik Ibn 'Awf An- Nasri, went to Ta'if and entrenched themselves in a fortress, while another group fled to a place called Awtas. Allah's Messenger dispatched against the latter group a raiding contingent from his Companions, and appointed Abu 'Amir Al-Ash'ari as their commander. They fought and conquered them. Allah's Messenger, peace and blessings of Allah be upon him, himself went to lay siege to the inhabitants of Ta'if.

Al-Bukhari related on the authority of Abu Moosa Al-Ash'ari who narrated that "when the Messenger of Allah, peace and blessings of Allah be upon him, finished from the Battle of Hunain, he sent Abu 'Amir at the head of an army to Awtas. He (i.e. Abu 'Amir) met Duraid Ibn As-Simmah. Duraid was killed and Allah defeated those who were with him. The Messenger of Allah, peace and blessings of Allah be upon him, sent me with Abu 'Amir. Abu 'Amir was shot in his knee with an arrow that became fixed in it by a man from Ju'sham. I went to him and said, 'O uncle! Who shot you?' He pointed me out (to his killer) saying: 'That is my killer who shot me (with an arrow).' I headed toward him and overtook him, and when he saw me, he fled; I

followed him and shouted at him saying: 'Won’t you be ashamed? Won’t you stop?' So that person stopped, and we exchanged two strokes of the swords and I killed him. Then I said to Abu ‘Amir: 'Allah has killed your attacker.' He said: 'Take out this arrow.' I removed it, and water oozed out of the wound. He then said: 'O son of my brother! Convey my compliments to the Prophet and request him to ask Allah’s forgiveness for me.'

"Abu ‘Amir made me his successor in commanding the people (i.e. troops). He survived for a short while and then died. (Later) I returned and entered upon the Prophet at his house, and found him lying on a bed made of stalks of date-palm leaves knitted with ropes, and on it there was bedding. The strings of the bed had left their traces over his back and sides. I told the Prophet about our and Abu ‘Amir’s news and how he had said: 'Tell him to ask Allah’s forgiveness for me.' The Prophet, peace and blessings of Allah be upon him, asked for water, performed ablution and then raised his hands, saying: 'O Allah! Forgive ‘Ubaid, Abu ‘Amir.' At that time I saw the whiteness of the Prophet’s armpits. The Prophet, peace and blessings of Allah be upon him, then said: 'O Allah, make him (i.e. Abu ‘Amir) on the Day of
Resurrection,superior to many of Your human creatures.' I said: 'Will you ask Allah’s forgiveness for me?' (On that) the Prophet, peace and blessings of Allah be upon him, said: 'O Allah, forgive the sins of ‘Abdullah Ibn Qais and admit him to a nice entrance (i.e. Paradise) on the Day of Resurrection.' Abu Burdah said: 'One of the prayers was for Abu ‘Amir and the other was for Abu Moosa (i.e. ‘Abdullah Ibn Qais) '.”

On the authority of Abu Sa’eed Al-Khudri who narrated: "We obtained some women from the captives of the Battle of Awtas

who had husbands and we detested having relations with them while they had husbands. So we asked the Prophet, peace and blessings of Allah be upon him, and this Verse was revealed: “Also (forbidden are) women already married, except those (captives and slaves) whom your right hands possess.” (Soorah An-Nisa’ 4:24) So they were made permissible.

A group of the pious predecessors have advanced this Verse as evidence that the sale of a slave-girl is her divorce. This opinion is related from Ibn Mas‘ood, Ubayy Ibn Ka‘b, Jabir Ibn ‘Abdullah, Ibn ‘Abbas, Sa’eed Ibn AlMusayyab and Al-Hasan Al-Basri. However, a majority of scholars oppose them using as evidence the Hadith of Bareerah when she was sold and she was given the choice either to dissolve her marriage or sustain it. If her sale was her divorce, she would not have been given a choice. We have extensively explored this issue in the Tafseer in a manner that suffices.

Martyrs of the Battle of Hunain and the Expedition of Awtas

They include Aiman Ibn Umm Aiman, the freed slave of Allah’s Messenger. He is the same person as Aiman Ibn ‘Ubaid, Yazeed Ibn Zam‘ah Ibn AlAswad Ibn Al-Mutallib Ibn Asad who was thrown by his horse named Wings resulting in his death. The list also includes Suraqah Ibn Malik Ibn Al-Harith Ibn ‘Adiyy Al-Ansari from Banu Ajlan,Abu ‘Amir Al-Ash‘ari, the commander of the military detachment to Awtas. May Allah be pleased with them all.

Ghazwah At-Ta'if

'Urwah and Moosa Ibn 'Uqbah related from Az-Zuhri that Allah's Messenger, peace and blessings of Allah be upon him, fought the Battle of Hunain and besieged Ta'if in Shawwal of the 8th year. 'Urwah narrated: Afterward, Allah's Messenger, peace and blessings of Allah be upon him, marched to
Ta'if and left the captives at Al-Ji'ranah and their number filled the entrepot of Makkah. He dismounted at the hill by the fort of Ta'if and fought them for about 10 days while they also fought back from behind their fortress. None of them ventured out except Abu Bakrah Ibn Masrooh, Ziyad's half-brother from his mother. Allah's Messenger, peace and blessings of Allah be upon him, manumitted him. There were a considerable number of injured. They cut some of their vineyards to infuriate them. The Thaqeef protested: "Do not destroy the property for it is either for us or for you."

'Urwah added: Allah's Messenger, peace and blessings of Allah be upon him, commanded each man to cut down five date-palm trees. Then he dispatched someone to announce: "Whoever comesout to us is free." A group of them broke through among whom was Abu Bakrah Ibn Masrooh, Ziyad Ibn Abi Sufyan's half- brother from his mother. So he freed them and put each of them under the charge of one Muslim, both for sustenance and care.

Muhammad Ibn Ishaq related: Two of the wives of Allah Messenger were with him; one was Umm Salamah. A tent was erected for each of them and the Messenger of Allah, peace and blessings of Allah be upon him, would take turns praying in them. He besieged (the fort) and fought against them (the

inhabitants) a grim battle. They pelted one another with hails of arrows. Ibn Hisham added: They also shot at them with a ballista. Someone whom I trust narrated to me from the Prophet, peace and blessings of Allah be upon him, that the first person to shoot with a ballista in Islam was against the people of Ta'if.

Ibn Ishaq mentioned that a group of the Companions ducked under a wooden tank and then crept toward the wall of the people of Ta'if intent on burning it. Unfortunately, the people of Thaqeef poured molten hot iron down on them and they scampered out from under the tank and again they were pelted with a flurry of arrows; a number of them were killed.

At that point, in order to force the enemy to surrender, Allah's Messenger, peace and blessings of Allah be upon him, ordered that their crops be cut. The Muslims swarmed in on their vineyards in order to cut their vines. Abu Sufyan Ibn Harb and Al-Mugheerah Ibn Shu'bah stepped forward and requested Thaqeef to agree to a cease-fire so that he could talk to them. They granted the cease- fire and requested that some women from Quraish and Banu Kinanah be sent to them (as pawns). Both of them feared that they could be taken hostage in the event of downfall of the fortress so they refused the request. Abul-Aswad Ibn Mas'ood said to both of them: "Should I not direct you to what is better than what hasbrought you both? The property of Abul-Aswad is located where you two are aware of and Allah's Messenger, peace and blessings of Allah be upon him, has camped at a valley called 'Al-Aqeeq' which is between the property of Banu Al-Aswad and that of Ta'if. The people of Ta'if do not have a property to which they are more attached or which is more valuable to them than that. If Muhammad were to cut that, then they will never prosper again forever. So speak with

him and let him take it for himself or leave it (for them) for the sake of Allah and out of the ties of kinship.” They claimed that Allah’s Messenger, peace and blessings of Allah be upon him, left it for them.

Al-Waqidi also related a similar narration on the authority of his Shaikh, saying in his narration that it was Salman Al-Farisi who suggested the idea of the ballista and he himself operated it. It is also said that he was presented with it and two wooden tanks. And Allah (SWT) knows best.

Umm Salamah narrated: "Allah’s Messenger, peace and blessings of Allah be upon him, came to visit me while an eunuch was with me and he heard him say to ‘Abdullah Ibn Abu Umayyah: If Allah grants you victory in Ta’if the next day, I will show you the daughter of Ghailan for she has four folds (upon her body) on the front side of her stomach and eight folds on the back. Allah’s Messenger, peace and blessings of Allah be upon him, said: 'Such (people) should not visit you'.”

On the authority of ‘Abdullah Ibn ‘Amr who narrated: When Allah’s Messenger, peace and blessings of Allah be upon him, besieged Ta’if and could not conquer it, he said: “We will return, if Allah wills.” That distressed the Companions (of the Prophet) and they said: “Shall we go away without conquering it (i.e. thefort of Ta’if) ?” The Prophet, peace and blessings of Allah be upon him, then said (to them): “Fight tomorrow.” They fought and (many of them) were wounded, whereupon the Prophet, peace and blessings of Allah be upon him, said: “We will return tomorrow, if Allah wills.” That delighted them, whereupon the Prophet, peace and blessings of Allah be upon him, smiled. The sub-narrator, Sufyan said once: “ (The Prophet) smiled.”

Following is a list of the Muslims who were martyred in the campaign of Ta'if as related by Ibn Ishaq. Among the Quraish were: Sa'eed Ibn Sa'eed Ibn Al'As Ibn Umayyah, Urfutah Ibn Janab, an ally of Banu Umayyah from Al-Asad Ibn Al-Ghawth, 'Abdullah Ibn Abu Bakr As-Siddiq, who was shot with an arrow and later died in Madinah from the injury after the death of Allah's Messenger, peace and blessings of Allah be upon him. It also included 'Abdullah Ibn Abu Umayyah Ibn Al-Mugheerah Al- Makhzoomi who was among the casualties of the hails of arrows. Among them were also 'Abdullah Ibn 'Amir Ibn Rabee'ah, an ally of Banu 'Adiyy; As-Sa'ib Ibn Al-Harith Ibn Qais Ibn 'Adiyy As-Sahmi and his brother 'Abdullah; Julaihah Ibn 'Abdullah from Banu Sa'd Ibn Laith.

The martyrs from the Ansar and the Khazraj were: Thabit Ibn Al-Jidh' AsSulami, Al-Harith Ibn Sahl Ibn Abi Sa'sa'ah Al-Mazini and Al-Mundhir Ibn 'Abdullah from Banu Sa'idah. Only Ruqaim Ibn Thabit Ibn Tha'labah Ibn Zaid Ibn Lawdhan Ibn Muawiyah was martyred from the Aws. Thus, the aggregate number of those who were martyred on that day were twelve: seven from Quraish, four from the Ansar and a man from Banu Laith. May Allah be pleased with them all.

I say: Divine wisdom dictates that perhaps the victory was delayed that year so as to prevent a large number of casualties fromthem. It has been mentioned earlier that Allah's Messenger, peace and blessings of Allah be upon him, had gone to Ta'if to invite them to Allah and to grant him protection so that he could deliver the Message of his Lord, the Exalted. This incident occurred after the death of his uncle, Abu Talib. The people of Ta'if rejected and belied him. The Messenger of Allah, peace and blessings of Allah be upon him, returned with distress. He had

not gone beyond Qarn Tha‘alib when he saw Jibraeel in the clouds and the two angels in charge of the mountain called out to him saying: “o Muhammad, your Lord conveys His greetings of peace, and He has heard what your people have said to you and their response to your call. Do you desire that the two mountains be overturned on them?” Allah’s Messenger, peace and blessings of Allah be upon him, said: “No, grant them respite instead, perhaps Allah will bring from their loins those who would worship Him alone without associating any partner with Him whatsoever.” Thus, in harmony with the statement of the Messenger of Allah, peace and blessings of Allah be upon him, “No, grant them respite instead,” Allah prevented the conquest of their fortress so that they may not be killed (cutting short their progeny whom the Prophet hoped would practice Islam). Thus Allah delayed their conquest so that they may declare their Islam in Ramadan of the following year, as shall be related shortly, if Allah willing.

The Return of the Prophet From Ta’if and the Distribution of the Booty Gained From the Battle of Hunain

Ibn Ishaq related that Allah’s Messenger, peace and blessings of Allah be upon him, withdrew from Ta’if and proceeded toJi‘ranah accompanied by the Muslims who were with him, along with a considerable number of the captives of Hawazin. A man from his Companions said to him when they were retreating from the Thaqeef: “O Messenger of Allah, curse them.” The Messenger of Allah, peace and blessings of Allah be upon him, instead said: “O Allah guide Thaqeef and bring them (to Islam).”

Ibn Ishaq added that the delegates of the Hawazin came and met the Messenger of Allah, peace and blessings of Allah be upon him, at Ji‘ranah and he had with him from the captives of Hawazin, 6,000 of their children and women as well as sheep and camels, the number of which I could not count.

Al-Bukhari related on the authority of Al-Miswar Ibn Makhramah and Marwan Ibn Al-Hakam that when the delegates of the tribe of Hawazin came to the Messenger of Allah, peace and blessings of Allah be upon him, they requested him to return their properties and captives. The Messenger of Allah, peace and blessings of Allah be upon him, stood up and said to them: “I have other people with me in this matter (as you see), and the most beloved statement to me is the true one; you may choose either the properties or the prisoners as I have delayed their distribution.” The Prophet, peace and blessings of Allah be upon him, had waited for them for about ten days since his arrival from Ta’if. So, when it became evident to them that the Messenger of Allah, peace and blessings of Allah be upon him, was not going to return to them no more than one of the two, they said: “We choose our prisoners.” Allah’s Messenger, peace and blessings of Allah be upon him, got up among the people, glorified and praised Allah as He deserved and said: “These brethren of yours have come to us in repentance, and I see it logical to return to them the captives. So, whoever amongst you likes to do that asa favor, then he can do it, and whoever of you likes to stick to his share until we recompense him from the very first war booty which Allah will give us, then he can do so (i.e. give up the present captives).” The people unanimously said: “We (return the captives) willingly.” The Messenger of Allah, peace and blessings of Allah be upon him, said: “We do not know which of you has agreed to it and which have not, so go back and let your

leaders forward to us your decision." So, all the people then went back and discussed the matter with their leaders who returned and informed the Prophet that all the people had willingly given their consent to return the captives. This is what has reached us about the captives of Hawazin.

Al-Bukhari did not contradict the objection to Al-Aqra' and Uyainah and their people; rather he was silent concerning them and affirmation takes precedence over negation, how much more this is true of a silent situation.

Abu Wajzah Yazeed Ibn Ubaid As-Sa'di related that Allah's Messenger, peace and blessings of Allah be upon him, gave 'Ali Ibn Abi Talib a slave-girl named Raitah Bint Hilal Ibn Hayyan Ibn Umairah. He gave to 'Uthman Ibn 'Affan a slave-girl called Zainab Bint Hayyan Ibn 'Amr Ibn Hayyan and he gave to 'Umar another slave-girl whom he in turn gave as a gift to his son 'Abdullah. The import of this is that Allah's Messenger, peace and blessings of Allah be upon him, returned to the Hawazin their captives after he had apportioned them as clearly indicated by this and other statements. The apparent importance of the Hadith of 'Amr Ibn Shu'aib which Muhammad Ibn Ishaq cited from him through his father from his grandfather is that Allah's Messenger, peace and blessings of Allah be upon him, returned to the Hawazin their captives before their distribution. Therefore, when he returned thecaptives and set out on his mount, the Arab tribesmen snatched his garment saying: "Distribute to us our booty of camels and herds." The Prophet, peace and blessings of Allah be upon him, snatched his garment and said: "Return my garment! O people, by Him in Whose Hands is my soul, if your sheep were as many as the trees of Tihamah, I would share it among you and you would not find me to be niggardly, cowardly

or a liar.” It is related by AlBukhari on the authority of Jubair Ibn Mut‘im.

It was as if he was wary of returning to the Hawazin their properties as he returned their women and children. Thus they asked about the distribution and he shared (amongst them) as Allah, the Exalted, has commanded. He gave preference to some people in the distribution and consequently people gathered among the leaders and chiefs of the tribes. Some of the Ansar made apparent their displeasure and the Prophet addressed them explaining the wisdom behind his action, in such a way that they were pleased with it. Some ignorant fellows among the Khawarij like Dhul-Khuwaisirah, may Allah disfigure him, and his likes remained critical of the Prophet’s action.

On the authority of Abu Sa’eed Al-Khudri who narrated: When Allah’s Messenger, peace and blessings of Allah be upon him, obtained booty of livestock in Hunain, he gave a large portion to those whose hearts needed to be reconciled (to Islam) among the Quraish and other Arab tribes, and he allotted nothing to the Ansar. A group from the Ansar felt so uneasy about it that a lot of ill-statements against the Prophet were spread among them to the extent that one of them said: “By Allah, the Messenger of Allah, peace and blessings of Allah be upon him, was ill-spoken of by his folksmen!” Those illstatements went on spreading until Sa’d Ibn ‘Ubadah went to the Messenger of Allah, peace and blessingsof Allah be upon him, said: “O Messenger of Allah, this group of the Ansar are unhappy with you.” Allah’s Messenger, peace and blessings of Allah be upon him, asked: “Concerning what?” Sa’d replied: “About the distribution of the booty that you have won. You have allotted shares to your own kinsmen and allotted lots of gifts to the Arab tribes. But they (the Ansar) have

received nothing." The Messenger of Allah, peace and blessings of Allah be upon him, then asked Sa'd: "Sa'd, what is your opinion of this matter?" Sa'd replied: "O Messenger of Allah. I am no more than a member of my people." The Prophet, peace and blessings of Allah be upon him, said: "Call out to your people and bring them forth to me and when they have gathered, let me know."

So Sa'd went out and summoned them and when they gathered, an Emigrant came, he let him in but debarred others. None of the Ansar remained without being in attendance. When they were all gathered together, he informed the Prophet saying: "The Ansar have gathered where you have commanded me." Then the Messenger of Allah, peace and blessings of Allah be upon him, went out to address them. After he thanked Allah and praised Him, as is due, he said: "O Ansar, did I not come to you when you were astray and Allah guided you? You were poor and Allah gave you wealth. Were you not foes and Allah reconciled your hearts?" They said: "Yes." Allah's Messenger, peace and blessings of Allah be upon him, said: "What prevents you from replying to me?" They said: "What should we say? With what should we reply to you, O Messenger of Allah, while to the Lord and to his Messenger belong all benevolence and grace."

The Prophet, peace and blessings of Allah be upon him, again said: "But, by Allah, you might have answered and answered truly, for I would have testified to its truth myself: 'You came to us belied and rejected and we accepted you; you came to us helpless and we helped you; a fugitive, and we granted you asylum; poorand we comforted you'."

The Messenger of Allah, peace and blessings of Allah be upon him, also added: “O Ansar, do you feel anxious for the things of this world, with which I have sought to incline these people to the Faith, which is already established in you? O Ansar, are you not satisfied that the people go with ewes and camels while you return with the Messenger of Allah to your homes. By Him in Whose Hands is my life, had there been no migration, I would have been one of the Ansar. If the people would go through a valley and passage, and the Ansar were to go through another valley and passage, I would go through the valley and passage of the Ansar. O Allah! Have mercy on the Ansar, their children and their children’s children.” The audience wept until tears moistened their beards as they said: “Yes, we are satisfied, O Messenger of Allah with our lot and share.” The Prophet, peace and blessings of Allah be upon him, then left the gathering and the people also dispersed.

On the authority of Abu Moosa who narrated: "I was with the Messenger of
Allah when he was camping at Ji‘ranah (a place) between Makkah and Madinah and Bilal was with him. A Bedouin came to the Prophet, peace and blessings of Allah be upon him, and said: 'Will you not fulfill what you have promised me?' The Messenger of Allah, peace and blessings of Allah be upon him, said: 'Rejoice (at what I will do for you).' The Bedouin said: ' (You have said to me) rejoice too often.' Then the Prophet, peace and blessings of Allah be upon him, turned to me and Bilal in an angry mood and said: 'The Bedouin refused the good tidings, so you both accept them.' Bilal and I said: 'We accept them.' TheMessenger of Allah, peace and blessings of Allah be upon him, then asked for a drinking bowl containing water and washed his hands and face in it, and then took a mouthful of water and

threw it therein saying (to us): 'Drink (some of) it and pour (some) over your faces and chests and be happy at the good tidings.' So they both took the drinking bowl and did as instructed. Umm Salamah called from behind a screen: 'Keep something (of the water) for your mother.' So they left some of it for her."

On the authority of Anas who narrated: “I was once walking with Allah’s Messenger while he was wearing a Najrani Burd with a thick margin. A Bedouin caught up with him and tugged at his Burd so violently that I noticed the side of the shoulder of Allah’s Messenger, peace and blessings of Allah be upon him, which was bruised by the violent pull of the Burd. The Bedouin said: 'Order that I be given from Allah’s wealth that is with you.' Allah’s Messenger, peace and blessings of Allah be upon him, turned to look at him and smiled and then he ordered that he be given something."

In an authentic Hadith on the authority of Safwan Ibn Umayyah who narrated: “Even when he was the most detestable person to me, the Messenger of Allah, peace and blessings of Allah be upon him, never ceased to give me from the booty of Hunain until he became the most beloved person to me.”

The Coming of Malik Ibn ‘Awf An-Nasri to Allah’s Messenger

Ibn Ishaq related that when the delegates of the Hawazin came to Allah’s Messenger, peace and blessings of Allah be upon him, he asked them about Malik Ibn ‘Awf and they said: “He is in Ta’if with the Thaqeef.” The Messenger of Allah, peace and blessings of Allah be upon him, then said: “Inform him that if he

comes to me as a Muslim, I shall return to him his family and property and I shall grant him 100 camels.” When the message was delivered to Malik, he sneaked away from Thaqeef and came to Allah’s Messenger, peace and blessings of Allah be upon him, while he was still (either) at Ji‘ranah or Makkah, and he accepted Islam and his family and property were returned to him (as promised), and he was given an additional 100 camels.

Ibn Ishaq added that Allah’s Messenger, peace and blessings of Allah be upon him, appointed (him) the leader of those who accepted Islam from his people which consisted of Thumalah, Salimah and Fahm tribes.

‘Amr Ibn Taghlib narrated that Allah’s Messenger, peace and blessings of Allah be upon him, gave (gifts) to some people to the exclusion of others, who seemed to be displeased of that. The Prophet, peace and blessings of Allah be upon him, said: “I give to some people lest they should deviate from the true faith or lose patience, while I refer other people to the goodness and contentment which Allah has put in their hearts, and ‘Amr Ibn Taghlib is amongst them.” ‘Amr Ibn Taghlib said: “The statement of Allah’s Messenger is dearer to me than red camels.”

The Objection to the Fair Distribution of the Messenger of Allah by Some Ignoramuses From the People of Schism and Hypocrisy

Al-Bukhari related on the authority of Abdullah who narrated: "When Allah’s Messenger, peace and blessings of Allah be upon him, distributed the war booty of Hunain, a man from the Ansar said: 'He (i.e. the Prophet), did not intend to please Allah in this distribution.' So I came to the Prophet, peace and blessings of

Allah be upon him, and informed him of that (statement) whereupon the color of his face changed and he said: 'May Allah bestow His Mercy on Moosa, for he was troubled with more than this, but he remained patient'.”

It is recorded in the Saheehain from the Hadith of Abu Sa’eed who narrated: "While we were with the Messenger of Allah, peace and blessings of Allah be upon him, when he was distributing (the booty), there came DhulKhuwaisirah, a man from the tribe of Bani Tameem, who said: 'O Allah’s Messenger! Do justice.' The Messenger of Allah, peace and blessings of Allah be upon him, said: 'Woe to you, who could do justice if I were not to? I would be a desperate loser if I did not do justice.' ‘Umar said: 'O Allah’s Messenger! Allow me to chop his head off.' The Prophet, peace and blessings of Allah be upon him, said: 'Leave him, for he has companions who pray and fast in such a way that you would consider your fasting negligible in comparison to theirs. They recite the Qur’an but it does not go beyond their throats (i.e. they do not act on it) and they will desert Islam as an arrowgoes through a victim’s body, so that the hunter, on looking at the arrow’s blade, would see nothing on it; he would look at its Rusaf (arrow head) and see nothing: he would look at its Nadiyy (arrow shaft) and see nothing, and he would look at its Qudhadh (arrow vanes) and see nothing (neither meat nor blood), for the arrow has been too fast even for the blood and excretions to smear. The sign by which they will be recognized is that among them will be a black man, one of his arms will resemble a woman’s breast or a lump of meat moving loosely. Those people will appear when there will be differences among the people.' I testify that I heard this narration from Allah’s Messenger and I testify that ‘Ali Ibn Abi Talib fought with such people, and I was in his company. He ordered that the

man (described by the Prophet) should be looked for. The man was brought and I looked at him and noticed that he looked exactly as the Prophet described him."

The Arrival of Ash-Shaima', the Foster Sister of Allah's Messenger, at Ji'ranah

Ibn Ishaq related that some of the members of Banu Sa'd Ibn Bakr narrated to me that Allah's Messenger, peace and blessings of Allah be upon him, said on the day (of the Battle) of Hawazin: "If you happen upon Bijad, a man from Banu Sa'd Ibn Bakr, do not let him run away from you for he had committed an evil act. When the Muslims seized him, they took him away along with his family and Ash-Shaima' Bint Al-Harith Ibn 'Abdul 'Uzza, the foster sister of Allah's Messenger. They were tough with her on their way. She said to the Muslims: 'By Allah, do you know that I am the foster sister of your Companion (i.e. the Prophet) ?' but they did not believe her until they brought her to the Messengerof Allah, peace and blessings be upon him."

Ibn Ishaq also related that Abu Wajzah, Yazeed Ibn 'Ubaid As-Sa'di narrated to me that when they brought her to Allah's Messenger, peace and blessings of Allah be upon him, she said: "O Messenger of Allah, I am your foster sister." He asked: "What is the proof of that?" She said: "A bite which you bit me on my back while I was carrying you on my hip." Allah's Messenger, peace and blessings of Allah be upon him, recognized the sign and spread out his mantle for her and asked her to sit on it. Then he gave her a choice: "If you wish, you may stay with me in endearment and honor or return to your people with plentiful presents." She said: "Give me the presents and return me to my family." The Messenger of Allah returned her to her people and

gave her a slave-boy named Makhool and a slave-girl whom he gave in marriage to the former (the slave-boy) and their progeny continued.

The ‘Umrah of Ji‘ranah in Dhul-Qa‘dah

Imam Ahmad related on the authority of Qatadah who narrated that "I asked Anas Ibn Mallik: 'How many Hajj did Allah’s Messenger perform?' He said: 'He performed Hajj once and ‘Umrah four times; one ‘Umrah at the time of Hudaibiyah, one in Dhul-Qa‘dah from Madinah and yet another from Ji‘ranah in Dhul-Qa‘dah when he distributed the booty of Hunain and the fourth one was with his Hajj'."

On the authority of Ibn ‘Abbas who narrated that Allah’s Messenger, peace and blessings of Allah be upon him, performedfour ‘Umrahs; the ‘Umrah of Hudaibiyah, the ‘Umrah of redemption, the third is the ‘Umrah from Ji‘ranah and the fourth was the one he performed along with his Hajj.

I say: Nafi’ and his teacher, Ibn ‘Umar, used to object to the claim that Allah’s Messenger, peace and blessings of Allah be upon him, performed ‘Umrah from Ji‘ranah at all and that is contained in what Al-Bukhari related on the authority of Ibn ‘Umar that ‘Umar Ibn Al-Khattab said: “O Allah’s Messenger! I vowed to observe I‘tikaf for one day during the pre-Islamic period.” The Prophet, peace and blessings of Allah be upon him, ordered him to fulfill his vow. ‘Umar gained two lady captives from the war prisoners of Hunain and he left them in some of the houses at Makkah. When Allah’s Messenger, peace and blessings of Allah be upon him, freed the captives of Hunain without ransom, they came out walking in the streets. ‘Umar said (to his son): “O

‘Abdullah! See what the matter is.” ‘Abdullah replied: “Allah’s Messenger has freed the captives without ransom.” He said (to him): “Go and set free those two slave-girls.” (Nafi’ added:) Allah’s Messenger, peace and blessings of Allah be upon him, did not perform the ‘Umrah from Ji‘ranah, and if he had performed the ‘Umrah, it would not have been hidden from ‘Abdullah.

It is also recorded in the Saheehain on the authority of ‘A’ishah (May Allah be pleased with her) that she objected to Ibn ‘Umar’s saying that Allah’s Messenger, peace and blessings of Allah be upon him, performed ‘Umrah in Rajab and she said: “May Allah forgive Abu ‘Abdur Rahman, the Messenger of Allah, peace and blessings of Allah be upon him, never performed ‘Umrah except that he was present but he neverperformed any ‘Umrah in Rajab.”

On the authority of Mukharrish Al-Kalbi who narrated that Allah’s Messenger, peace and blessings of Allah be upon him, proceeded from Ji‘ranah for ‘Umrah in the night. He entered Makkah by night to perform his rites of ‘Umrah and then went out again back to Ji‘ranah under the cover of the darkness like the one who spent the night (sleeping). He remained till the decline of the sun (from its zenith), then he proceeded from Ji‘ranah amid pomp until he beat the road to Madinah. Mukharrish said: “This is why his ‘Umrah was inconspicuous to many people.”

The import of this is that the ‘Umrah of Ji‘ranah is confirmed by authentic texts which can neither be interdicted nor refuted and whoever obviates it is bereft of evidence against the one who affirms it. And Allah (SWT) knows best. He also cast doubt at

those who reconciled that it occurred in DhulQa‘dah after the Ghazwah of Ta’if and then he distributed the booty of Hunain.

Al-Bukhari related on the authority of Ya‘la that he used to say: “I wish I could see Allah’s Messenger at the time of his Divine inspiration.” Ya‘la added: “While the Prophet, peace and blessings of Allah be upon him, was at Ji‘ranah, shaded under a cloth sheet (in the form of a tent) with some of his Companions, a Bedouin wearing a cloak and perfumed extravagantly suddenly came to him and asked: 'O Allah’s Messenger, what is your opinion regarding a man who assumes the state of Ihram for ‘Umrah wearing a cloak after applying perfume to his body?' ‘Umar signaled with his hand to Ya‘la to come (near). Ya‘la came and put his head (underneath that cloth sheet) and saw the Prophet red-faced, and when that state (of the Prophet) was over, he asked: 'Where is theone who had asked me about ‘Umrah?' The man was looked for and brought to the Prophet. The Prophet, peace and blessings of Allah be upon him, said (to him): 'As for the perfume you have applied to your body, wash it off thrice, and take off your cloak, and then in your ‘Umrah perform the rites that you do in your Hajj'.”

On the authority of Ibn ‘Abbas who narrated that Allah’s Messenger, peace and blessings of Allah be upon him, and his Companions proceeded on ‘Umrah from Ji‘ranah and they walked briskly around the House (Ka‘bah) in three circuits and walked the remaining four circuits; they wore their Rida’ under their right armpit and over their left shoulder.

Ibn ‘Abbas informed him that Mu‘awiyah narrated to him saying: “I shaved the hair of Allah’s Messenger with a long blade.” Or he said: “I saw him having his hair cut at Al-Marwah.” (3) The

import of that is an indication that the haircut must have occurred in the ‘Umrah of Ji‘ranah. This is because in the ‘Umrah of Hudaibiyah, the Messenger of Allah, peace and blessings of Allah be upon him, did not enter Makkah as he was prevented, and this has been explained previously. As for the ‘Umrah of redemption, Abu Sufyan had not accepted Islam and none of the inhabitants of Makkah remained in the town when Allah’s Messenger, peace and blessings of Allah be upon him, entered it. Rather, they vacated the town for a period of three days during which the Messenger of Allah, peace and blessings of Allah beupon him, remained in Makkah. Concerning his ‘Umrah, which he performed along with his Hajj, he did not come out of Ihram after it (the ‘Umrah rites) by consensus. It becomes clear that cutting of the hair, which Mu‘awiyah Ibn Abi Sufyan performed on the hair of Allah’s Messenger, peace and blessings of Allah be upon him, at al-Marwah was at the ‘Umrah of Ji‘ranah as we have said. And Allah (SWT) knows best.

Muhammad Ibn Ishaq related that Allah’s Messenger, peace and blessings of Allah be upon him, proceeded from Ji‘ranah for ‘Umrah and he ordered that the remaining booty of war be brought, and it was kept at Majannah in the direction of Marraz-Zahran.

Obviously, he deliberately left some of the booty so as to distribute it to the Arab tribemen living between Makkah and Madinah.

Ibn Ishaq related that when Allah’s Messenger, peace and blessings of Allah be upon him, completed his ‘Umrah rites, he returned to Madinah and appointed ‘Attab Ibn ‘Aseed to govern

Makkah and left Mu’adh Ibn Jabal to teach the people the religion and the recitation of the Qur’an.

‘Urwah and Moosa Ibn ‘Uqbah mentioned that Allah’s Messenger, peace and blessings of Allah be upon him, left Mu’adh with ‘Attab at Makkah before his departure to Hawazin, and he also deputized both of them again when he returned to Madinah.

Ibn Ishaq related that the people performed Hajj in a similar manner that the Arabs used to perform Hajj. In the same year, ‘Attab Ibn Aseed led the people in the performance of Hajj, and that was in the 8th year. He added: The inhabitants of Ta’if persisted on their polytheism and recalcitrance in their vacillation for the period between Dhul-Qa‘dah and Ramadan of the 9th year.

Ka‘b Ibn Zuhair Ibn Abi Sulma’s Acceptance of Islam. His Father Was the Author of Seven Mu‘allaqat (compilation of poems).

Ibn Ishaq related that when Allah’s Messenger, peace and blessings of Allah be upon him, returned from his expedition of Ta’if, Bujair Ibn Zuhair Ibn Abi Sulma wrote to his half- brother (from his father) Ka‘b Ibn Zuhair informing him that "Allah’s Messenger, peace and blessings of Allah be upon him, had executed some poets who lampooned and harmed him while the remaining ones among the Quraish poets, Ibn Az-Ziba‘ra and Hubairah Ibn Abi Wahb had scattered in all directions. If you are still keen about your life, then hurry to Allah’s Messenger, peace and blessings of Allah be upon him, for he does not kill anyone who comes to him repentant, but if you would not do that then

betake yourself to any place on Earth where you will feel safe. Ka‘b wrote thus saying in poetry:

Won’t you give a message to Bujair from me?

Do you accept what I said? Confound you!

Tell us plainly if you will not implement what I say

For what reason other than that has led you

To a behavior (religion) I cannot find his father ever held

And you cannot find your brother ever followed

If you would not implement what I say, I shall not feel sorry

Nor say if you stumble: Allah help you!

Al-Ma‘moon (the Safe) has given you a full cup to drink And added a second draught of the same

Ibn Ishaq related that then he sent it to Bujair. When the poem reached Bujair, he detested to conceal it from Allah’s Messenger,peace and blessings of Allah be upon him, and he went and recited it to him. Upon hearing it, “AlMa’moon (the Safe) has given you a full cup to drink,” he said: “That is right, although he is a liar, I am truly Al-Ma’moon.” When he heard the stanza: “To a behavior (religion) I cannot find his mother or father ever held,” he commented: “That is right, neither his father nor mother held it.” Then Bujair also composed a poem in reply and sent it to Ka‘b saying:

Who would inform Ka‘b: do you have any interest

What you are wrongfully blaming (me) I have resolved

Turn to Allah alone and neither ‘Uzza nor Lat

Then you will succeed and be safe

On the day in which no one will succeed or be saved

Among men except the Muslims with pure heart

The religion of Zuhair is a nonentity

And the religion of Abi Sulma is forbidden to me

When he received the letter, he was deeply frightened and worried about his life. His foes around him spread rumors that he would be slain. When he saw himself in a dire situation, he wrote a poem in which he praised the Messenger of Allah, peace and blessings of Allah be upon him, and he referred in it to his deep fright and the disturbing rumors of his enemies. Afterward, he headed for Madinah and stayed with a man from Juhaynah whom he knew. He took him to Allah’s Messenger, peace and blessings of Allah be upon him, at the time of the morning prayer and he prayed along with him. Then they pointed out the Messenger of Allah, peace and blessings of Allah be upon him, to him and said to him: “That is the Messenger of Allah, go to him and ask for your safety.” (The narrator added:) It was related to me that he rose and went to the Messenger of Allah, peace and blessings ofAllah be upon him, sat in front of him and placed his hands in his. Meanwhile, Allah’s Messenger, peace and blessings of Allah be upon him, did not recognize him and said: “O Messenger of

Allah, Ka‘b has come to you repentant and as a Muslim to seek safety. Would you accept it from him if I bring him to you?" Allah's Messenger, peace and blessings of Allah be upon him, said: "Yes." So he said: "Then O Messenger of Allah, I am Ka‘b Ibn Zuhair."

Ibn Ishaq related that ‘Asim Ibn ‘Umar Ibn Qatadah narrated to me that an Ansari pounced on him and said: "O Allah's Messenger permit me to chop off his head." Allah's Messenger, peace and blessings of Allah be upon him, said: "Let him be for he has come repentant." He added: Ka‘b Ibn Zuhair became angry at the group of Ansar for what their man had done to him and because none among the Emigrants said anything concerning him except good.

Notable Events and Deaths Which Occurred in the 8th Year

The Battle of Mu‘tah occurred in the month of Jumada, and Ramadan witnessed the Conquest of Makkah. Afterward, in Shawwal, the Ghazwah of Hawazin took place followed by the siege of Ta'if, then the ‘Umrah of Ji‘ranah in Dhul-Qa‘dah and then the Prophet, peace be upon him, returned to and remained in Madinah for the remainder of the year.

I say: Al-Bukhari has mentioned after the (story of the) Conquest of Makkah, the story of the demolition of the House which was worshipped and named the Ka‘bah of Yemen analogous to the Ka‘bah in Makkah. They used to call the Ka‘bah in Makkah, Ka‘bah of Shamiyah. It is concerning that Ka‘bah that AlBukhari related:

Jareer said that Allah’s Messenger said to me: “Won’t you relieve me of DhulKhalasah?” I replied, “Yes, (I will relieve you).” So I proceeded along with one hundred and fifty cavalry from Ahmas tribe who were skillful in riding horses. I could not sit firm over horses, so I informed the Messenger of Allah, peace and blessings of Allah be upon him, of that and he stroked my chest with his hand until I saw the marks of his hand over my chest and he said, “O Allah! Make him firm and one who guides others and is guided (on the right path).” Since then I have never fallen from a horse. Dhul-Khalasah was a house in Yemen belonging to the tribe of Khath‘am and Bajeelah, and in it were idols that were worshipped, and it was called Al-Ka‘bah.”

Jareer went there, burned it with fire and dismantled it. When Jareer reached Yemen, there was a man who used to foretell and give good omens by casting arrows of divination. Someone said to him: “The messenger of Allah’s Messenger is present here and if he should get hold of you, he would chop off your neck.” One day while he was using them (i.e. arrows of divination), Jareer stopped there and said to him: “Break them (i.e. the arrows) and testify that none has the right to be worshipped (in truth) except Allah, or else I will chop off your neck.” So the man broke those arrows and testified that none has the right to be worshipped except Allah. Then Jareer sent a man called Abu Artat from the tribe of Ahmas to the Prophet to convey the good news (of destroying Dhul-Khalasah). When the messenger reached the Prophet, he said: “O Allah’s Messenger! By Him Who sent you with the Truth, I did not leave it until it was like a scabby camel.” So the Messenger of Allah, peace and blessings of Allah be upon him, blessed the horses of Ahmas and their men five times.

9th Year of Hijrah and the Ghazwah of Tabook in the Month of Rajab of That Year

Allah says: "O you who believe (in Allah's Oneness and in His Messenger (Muhammad) ! Verily, the Mushrikoon (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah, and in the Message of Muhammad) are Najasoon (impure). So let them not come near Al-Masjid Al-Haram (at Makkah) after this year, and if you fear poverty, Allah will enrich you if He Will, out of His Bounty. Surely, Allah is All-Knowing, All-Wise. Fight against those who (1) believe not in Allah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (4) and those who acknowledge not the religion of Truth (i.e. Islam) among the People of the Scriptures (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued." (Soorah At-Tawbah 9 :28, 29)

It is related that Ibn 'Abbas, Mujahid, 'Ikrimah, Sa'eed Ibn Jubair, Qatadah, Ad-Dahhak and others opine that when Allah commanded that the polytheists be prevented from coming near Masjid Al-Haram whether during the Hajj or any other time, the Quraish said: "It will certainly infringe on our commerce and markets during Hajj, and it will deprive us from our gains," but Allah compensated them for that with the command to wage war on the People of the Book until they become Muslims or they pay the Jizyah with willful submission, and feel themselves subdued.

I say: Afterward, Allah's Messenger, peace and blessings of Allah be upon him, resolved to fight against the Romans because they were closer in proximity to him and more deserving of being invited to the truth because of their closeness to Islam and

Muslims. Allah says in the Qur'an: "O you who believe! Fight those of the disbelievers who are close to you, and let them findharshness in you, and know that Allah is with those who are theAlMuttaqoon." (Soorah At-Tawbah 9: 123)

Allah's Messenger, peace and blessings of Allah be upon him, decided to invade the Romans in the year of Tabook at a time when the weather was extremely hot and conditions were daunting. The matter was extremely hard on the people. He invited the surrounding Arab chiefs to come along with him on the campaign. Many people advanced with him, with their number being close to thirty thousand, as shall be related shortly. Meanwhile, there were others who remained behind. Allah reproached those, among the hypocrites and the negligent, who remained behind without a genuine excuse. Allah berated, upbraided and censured them in the most severe manner and disgraced them. He revealed a (Verse of the) Qur'an concerning them and exposed their affairs in the chapter Al-Bara'ah, which we have explained extensively in the Tafseer. He commanded the believers to go forth regardless of the condition.

Allah, Most High, says: "March forth, whether you are light or heavy, and strive hard with your wealth and your lives in the cause of Allah. This is better for you, if you but knew. Had it been a near gain and an easy journey, they would have followed you, but the distance was long for them; and they would swear by Allah. If we only could, we would certainly have come forth with you." They destroy their ownselves, and Allah knows that they are liars." (Soorah At-Tawbah 9:41, 42) and the Verse following it.
Then Allah says: "And it is not (proper) for the Believers to go out to fight (in Jihad) all together. Of every troop of them, a party

only should go forth, that they (who are left behind) may get instructions in (Islamic) religion, and that they may warn their people when they return to them, so that they may beware (of evil)." (Soorah At-Tawbah 9 :122) Some people said that this Verse abrogates the previous one and others disagree. And Allah (SWT) knows best.

Ibn Ishaq said that afterward, Allah's Messenger, peace and blessings of Allah be upon him, remained in Madinah from Dhul-Hijjah to Rajab of the 9th year. He then ordered the people to prepare for a campaign against the Romans. AzZuhri and Yazeed Ibn 'Abdullah Ibn Abu Bakr, 'Asim Ibn 'Umar Ibn Qatadah and others from among our scholars mentioned the Battle of Tabook, each one of them relating the narrations that reached him concerning this campaign. Some of them would relate part of these narrations exclusive of others. They related that Allah's Messenger, peace and blessings of Allah be upon him, ordered his Companions to prepare for an invasion of the Romans. This campaign fell at a most difficult time for the people. The weather was scorchingly hot, the land was arid and caked and the fruits were ripe for harvest and the people wanted to savor their fruits and the shade of their lush date trees. They detested that anything should disturb the calm situation in which they were. In most instances when the Messenger of Allah, peace and blessings of Allah be upon him, decided for an invasion, he would hide the object of their march. But in the Battle of Tabook, he made clear the enemy owing to the length and difficulty of the journey as well as the large number of the enemy forces they were going to confront. Thus, he clarified it to them so that they may be well-prepared. He ordered that preparation be made in earnest and informed them that they were headed against the Byzantines.

One day while making arrangements for the invasion, the Messeneger of Allah said to Al-Jadd Ibn Qais: “O Jadd, would you like to fight Banu Asfar this year?” He said: “O Messenger of Allah, would you excuse me from the fight so as not to put me to trial? By Allah, my people are well aware that there is no man who admires women as much as I do. I am afraid that if Iset my eyes on the women of the red people (i.e. the Romans) I might not be able to control myself.” The Messenger of Allah, peace and blessings of Allah beupon him, turned away from him and said: “You are excused.” It was concerning Jadd that Allah revealed this Verse: “And among them is he who says: ‘Grant me leave (to be exempted from Jihad) and put me not into trial.’ Surely, they have fallen into trial. And verily, Hell is surrounding the disbelievers.” (Soorah At-Tawbah: 49)

Some of the hypocrites said to one another: “Do not go forth in the heat,” detesting war, doubting the Truth and spreading rumors about the Messenger of Allah, peace and blessings of Allah be upon him. Concerning them Allah revealed: “Those who stayed away (from the Tabook expedition) rejoiced in their staying behind the Messenger of Allah; they hated to strive and fight with their properties and their lives in the Cause of Allah, and they said: 'March not forth in the heat’.Say: 'The Fire of Hell is more intense in heat', if only they could understand. So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins).” (Soorah AtTawbah: 81, 82)

On the authority of Katheer, the freed slave of ‘Abdur Rahman Ibn Samurah, who said: ‘Uthman Ibn Affan came to Allah’s Messenger, peace and blessings of Allah be upon him, with 1,000 Dinars in his cloth while the Prophet was equipping the Jaish Al-

‘Usrah (the army of difficulty). He spread the money in the Prophet’s room. The Prophet, peace and blessings of Allah be upon him, kept turning the money in his hand saying: “None of Ibn ‘Affan’s action will harm him after today.”

On the authority of Al-Ahnaf Ibn Qais who said: "I heard ‘Uthman Ibn ‘Affan say to Sa’d Ibn Abi Waqqas, ‘Ali Ibn AbiTalib, Az-Zubair Ibn Al-‘Awwam and Talhah: 'I beseech you by Allah, are you aware that Allah’s Messenger, peace and blessings of Allah be upon him, said: Whoever equips the army of distress, Allah will forgive him and I equipped them such that they neither lacked bridle or hubble'?” They responded: “By Allah, yes.”

Those Who Remained Behind Due to an Excuse Among the Weepers as Well as Others

Allah, the Almighty, says: “And when a Soorah is revealed, enjoining them to believe in Allah and to strive hard and fight along with His Messenger, the wealthy among them ask your leave to exempt them (from Jihad) and say, ‘Leave us (behind), we would be with those who sit (at home).’ They are content to be with those (the women) who sit behind (at home). Their hearts are sealed up (from all kinds of goodness and right guidance), so they understand not. But the Messenger (Muhammad) and those who believed with him (in Islamic Monotheism) strove hard and fought with their wealth and their lives (in Allah’s Cause). Such are they for whom are the good tidings, and it is they who will be successful. For them Allah has got ready gardens (Paradise) under which rivers flow, to dwell therein forever. That is the supreme success.

And those who made excuses from the Bedouins came (to you, O Prophet) asking your permission to exempt them (from the battle), and those who had lied to Allah and His Messenger sat at home (without asking the permission for it) ; a painful torment will seize those of them who disbelieve. There is no blame on those who areweak or ill or who find no resources to spend (in Jihad), if they are sincere and true (in duty) to Allah and His Messenger. No ground (of complaint) can there be against the Muhsinoon (good-doers). And Allah is Oft-Forgiving, Most Merciful. Nor (is there blame) on those who came to you to be provided with mounts, and when you said: “I can find no mounts for you,” they turned back, while their eyes were overflowing with tears of grief that they could not find anything to spend (for Jihad). The ground (of complaint) is only against those who are rich, and yet ask exemption. They are content to be with (the women) who sit behind (at home) and Allah has sealed up their hearts (from all kinds of goodness and right guidance) so that they know not (what they are losing). (Soorah At-Tawbah 9:86-93)

We have extensively explained this in the Tafseer in a mannerthat suffices, and all praise and grace is due to Allah.

The weepers are those who approached the Messenger of Allah, peace and blessings of Allah be upon him, to provide them with mounts so that they can accompany him in this battle; however, they could not find any mounts with him so they returned weeping out of sorrow for missing the Jihad and spending in the path of Allah.

Ibn Ishaq related: They were seven individuals from the Ansar as well as from other groups. From Banu ‘Amr Ibn ‘Awf were

Salim Ibn ‘Umair, ‘Ulbah Ibn Zaid from Banu Harithah, Abu Laila ‘Abdur Rahman Ibn Ka‘b from Banu Mazin Ibn An-Najjar, ‘Amr Ibn Al-Humam Ibn Al-Jamooh from Banu Salimah and ‘Abdullah Ibn Al-Mughaffal Al-Mazani. Some people said it was ‘Abdullah Ibn ‘Amr Al-Muzani, Haramiyy Ibn ‘Abdullah of Banu Waqif and Irbad Ibn Sariyah Al-Fazari.

Abu Moosa narrated: "My Companions sent me to Allah’sMessenger, peace and blessings of Allah be upon him, to ask him for some riding animals as they were accompanying him in the army of Al-‘Usrah, which was the Ghazwah of Tabook. I asked: 'O Allah’s Prophet! My companions have sent me to you to provide them with means of transportation.' He said: 'By Allah! I will not make you ride anything.' It happened that when I reached him, he was in an angry mood, and I didn’t notice it. So I returned in a sad mood because of the refusal of the Prophet and for the fear that the Prophet might have become angry with me. So I returned to my companions and informed them of what the Prophet had said. Only a short while had passed when I heard Bilal calling: 'O ‘Abdullah Ibn Qais!' I replied to his call. Bilal said: 'Respond to Allah’s Messenger who is calling you.' When I went to him (i.e. the Prophet), he said: 'Take these two camels tied together and also these two camels tied together,' referring to six camels he had brought from Sa’d at that time.

"The Prophet, peace and blessings of Allah be upon him, added: 'Take them to your companions and say: ‘Allah (or Allah’s Messenger) permits you to ride on these,’ so ride on them.' So I took those camels to them and said: 'The Prophet permits you to ride on these (camels), but by Allah, I will not leave you until some of you proceed with me to some one who heard the statement of Allah’s Messenger, peace and blessings of Allah be

upon him. Do not think that I narrate to you a thing which Allah’s Messenger, peace and blessings of Allah be upon him, did not say.' They said to me: 'We consider you truthful, and we will do what you like'.”

The sub-narrator added: So Abu Moosa proceeded along with some of them until they came to those who had heard the statement of Allah’s Messenger, in which he (had initially) denied them (some animals to ride on) and (his statement) whereby he gave them the same. So these people told them the same information as Abu Moosa had told them.

Ibn Ishaq said: A couple of Muslims vacillated in their intention until they eventually lingered behind, neither out of doubt nor dubiety. Among them were: Ka‘b Ibn Malik Ibn Abi Ka‘b from Banu Salimah, Murarah Ibn Rabee’ from Banu ‘Amr Ibn ‘Awf and Hilal Ibn Umayyah from Banu Waqif and Abu Khaithamah from Banu Salim Ibn ‘Awf. They were truthful individuals whose (belief in) Islam cannot be impugned.

I say: As for the first three, the summary of their story shall be related in a short while, insha’Allah. It is concerning them that Allah revealed: “And (He did forgive also) the three [who did not join the Tabook expedition (whom the Prophet)] left (i.e. he did not give his judgment in their case, and their case was suspended for Allah’s Decision) till for them the Earth, vast as it is, was straitened and their own selves were straitened to them, and they perceived that there is no fleeing from Allah, and no refuge but with Him.” (Soorah AtTawbah 9:118)

As for Abu Khaithamah, he resolved to catch up with Allah’s Messenger, peace and blessings of Allah be upon him, as shall be related shortly.

The Mobilization of the Muslim Army Numbering Thirty Thousand

Yoonus Ibn Bukair related on the authority of Ibn Ishaq that the preparation progressed well and the march became near. When Allah’s Messenger, peace and blessings be upon him, marched out on a Thursday, he camped with his army numbering over 30,000 men at Thaniyat Al-Wada‘. ‘Abdullah Ibn Ubayy campedhis own army in a section of the Prophet’s location. While Allah’s Messenger, peace and blessings of Allah be upon him, proceeded, ‘Abdullah Ibn Ubayy lagged behind and eventually withdrew along with a contingent of the hypocrites and the people of doubt.

Ibn Ishaq added that Allah’s Messenger, peace and blessings of Allah be upon him, appointed ‘Ali Ibn Abi Talib to oversee the affairs of his family and commanded him to remain with them. Consequently, the hypocrites began to spread rumors that he had left him behind because he was a burden to him and wanted to rid himself of him.

On the authority of Mus‘ab Ibn Sa’d who related from his father that he said that Allah’s Messenger, peace and blessings of Allah be upon him, left ‘Ali Ibn Abi Talib behind in the Battle of Tabook and he complained: “O Messenger of Allah, would you leave me behind among the women and children?” Allah’s Messenger, peace and blessings of Allah be upon him, said: “Are you not pleased to be to me as Haroon was to Moosa with the exception that there will be no Prophet after me?”

On the authority of ‘Abdullah Ibn Mas‘ood who said that when Allah’s Messenger, peace and blessings of Allah be upon him, proceeded to Tabook, each time a person would lag behind, the

people would say: “O Messenger of Allah, so and so has lagged behind.” Allah’s Messenger, peace and blessings of Allah be upon him, would say: “Leave him, if Allah finds any good in him, He will cause him to catch up with you. If He finds in him something that is contrary, then Allah has relieved you of him.” They said: “O Messenger of Allah, Abu Dharr has lagged behind, his camelhas slowed him down.” Again the Prophet, peace and blessings of Allah be upon him, said: “Leave him, if Allah finds any good in him, He will cause him to catch up with you. If He finds in him something contrary, then Allah has relieved you of him.” Abu Dharr rebuked his camel and when it became too slow for him, he took his belongings and placed it on his back and proceeded on the trail of Allah’s Messenger, peace and blessings of Allah be upon him, on foot.

Allah’s Messenger, peace and blessings of Allah be upon him, camped at one of his rest areas when a Muslim, who was keeping watch, called out: “O Allah’s Messenger, there is a man approaching on foot along the road.” Allah’s Messenger, peace and blessings of Allah be upon him, said: “That is Abu Dharr.” When the people looked more carefully they said: “O Allah’s Messenger, by Allah it is truly Abu Dharr!” Allah’s Messenger, peace and blessings of Allah be upon him, said: “May Allah have mercy on Abu Dharr, he walks alone, he will die alone and will be resurrected alone.” As time went by, Abu Dharr relocated to Rabadhah. When his death approached, he instructed his wife and his young boy: “Once I am dead, wash and shroud me in the night and then place me in the middle of the road. When the first passersby come, tell them: ‘This is Abu Dharr'.” When he died, they did as he instructed. A caravan appeared in which there was ‘Abdullah Ibn Mas‘ood among a group of people from Kufah. (When he saw the spectacle) he asked: “What is this?” He was

told: “This is the corpse of Abu Dharr.” Ibn Mas‘ood began to cry and said: “Truthful are the words of Allah’s Messenger: ‘May Allah have Mercy on Abu Dharr, he walks alone, he will die alone and will be resurrected alone'.” He dismounted and took charge of the corpse by himself and buried him.

‘Umar said: "We proceeded to Tabook in extremely hot weather and we camped at a location where we were seized by such an extreme thirst that we feared that our necks would be severed. One of us would go in search of luggage and he would not return except with a thought that his neck would be choked due to extreme thirst. The situation deteriorated to such an extent that someone would slaughter his camel and he would squeeze its waste and then drink it. Abu Bakr, may Allah be pleased with him, approached the Messenger of Allah, peace and blessings of Allah be upon him, and said: 'O Messenger of Allah, Allah has vouchsafed your response to supplication, so beseech Allah on our behalf.' He asked: 'Would you really like that?' Abu Bakr replied in the affirmative. Then Allah’s Messenger, peace and blessings of Allah be upon him, raised his hands toward the sky and did not lower them till the sky became cloudy and there was a downpour; they filled all their containers. We went to check and found that the rain did not fall beyond the area of the army.”

On the authority of Abu Hurairah or Abu Sa’eed Al-Khudri (Al-A‘mash was doubtful) who said: During the Battle of Tabook, the Muslim army was seized by starvation so they complained to Allah’s Messenger, peace and blessings of Allah be upon him saying: “O Messenger of Allah, do you permit us to slaughter our animals for consumption?” He replied: “You may do so.” ‘Umar came and said: “O Messenger of Allah, if you permit them, then the riding animals will be depleted. Rather, order them to gather

the remnant of their provision and ask Allah to bless it, perhaps He will cause it to be blessed.” Allah’s Messenger, peace and blessings of Allah be upon him, liked ‘Umar’s suggestion and called for a leather mat to be spread and ordered the people tobring the remnants of their provision. A man would bring a handful of sorghum, another would come with a handful of dates, and yet another would bring only a morsel till a very small quantity was collected on the leather sheet. Then Allah’s Messenger, peace and blessings of Allah be upon him, supplicated for Allah’s blessings and said: “Fill your bags.” So they scooped the food and filled their bags until there was no container in the camp except that it was filled with provision. They ate to their fill and there was much more left in stock. Then Allah’s Messenger, peace and blessings of Allah be upon him, said: “I bear witness that none deserves to be worshipped except Allah and that I am the Messenger of Allah, peace and blessings of Allah be upon him, and by it (the statement) Allah shall not cast (into the Fire) except the doubters who would be screened from Al-Jannah.”

The Prophet’s Passing by the Ruins of Thamood at AlHijr on the Way to Tabook

On the authority of Jabir who narrated that when Allah’s Messenger, peace and blessings of Allah be upon him, passed by Al-Hijr, he said: “Do not request for a miracle, for the people of Saleh had asked for it. It (the shecamel) would return through this pass and emerge from this pass but they became arrogant against the command of their Lord and they killed her; thus they were overtaken by As-Saihah (awful cry) and Allah caused all those who were under the surface of the sky to be killed except a man who was in the Haram (sacred precinct) of Allah.” Someone

asked: “Who was he, O Messenger of Allah?” He said: “He was Abu Rigal. When he left the Haram, he was overtaken by the punishment meted out to his people.”

On the authority of Humaid As-Sa‘idi who narrated: "We took part in the Battle of Tabook in the company of the Prophet and when we arrived at the Wadi Al-Qura, there was a woman in her garden. The Prophet, peace and blessings of Allah be upon him, asked his Companions to estimate the amount of the fruits in the garden, and Allah’s Messenger, peace and blessings of Allah be upon him, estimated it at ten Awsuq (measures). The Prophet, peace and blessings of Allah be upon him, said to that lady, 'Check what your garden will yield.' When we reached Tabook, the Prophet, peace and blessings of Allah be upon him, said: 'There will be a strong wind tonight and so no one should stand and whoever has a camel, should fasten it.' So we fastened our camels. A strong wind blew at night and a man stood up and he was blown away to Mount Tayy.

Then the king of Ailah sent a white mule and cloth to the Prophet as gifts, and wrote to him that his people will stay in their place (and would pay the Jizyah taxation.) When the Prophet, peace and blessings of Allah be upon him, reached Wadi Al-Qura, he asked that woman how much her garden had yielded. She said: 'Ten Awsuq,' and that was what Allah’s Messenger, peace and blessings of Allah be upon him, had estimated. Then the Prophet, peace and blessings of Allah be upon him, said: 'I want to reach Madinah quickly, and whoever among you wants to accompany me, should hurry.' The subnarrator added: When the Prophet, peace and blessings of Allah be upon him, saw Madinah he said: 'This is Taba.' And when he saw the mountain of Uhud, he said: 'This mountain loves us and we love it. Shall I tell you of the best

amongst the Ansar?' They replied in the affirmative. He said: 'The family of Banu An-Najjar, and then the family of Banu Sa‘idah or Banu Al-Harith Ibn Al-Khazraj. The aforementioned are the best but there is goodness in all the families of Ansar'.”

On the authority of Abu Tufail ‘Amir Ibn Wathilah who related that Mu’adh Ibn Jabal informed him that when they accompanied the Messenger of Allah, peace and blessings of Allah be upon him, in the year of Tabook, the Messenger of Allah joined Zuhr with ‘Asr and Maghrib with ‘Isha’. Mu’adhsaid: “One day he delayed the prayer, and then came out and prayed Zuhr and ‘Asr together. Then he said: ‘Tomorrow you will come, insha’Allah, to the spring of Tabook. But you will not reach it until the morning. Whoever arrives there should not touch any of its water until I reach there.’ We came to it and two men had gotten to it before us and the spring was dripping with a little water. The Messenger of Allah, peace and blessings of Allah be upon him, asked them: ‘Have you touched any of its water?’ They replied: ‘Yes.’ The Messenger of Allah, peace and blessings of Allah be upon him, scolded them and said what Allah wished him to say. Then they took water with their hands from the spring little by little until it had been collected in something. Then the Messenger of Allah, peace and blessings of Allah be upon him, washed his face and hands in it. Then he put it back into the spring and the spring flowed with an abundance of water and the people drew water from it. The Messenger of Allah, peace and blessings of Allah be upon him, said: ‘Mu’adh, if you live long enough you will see this place filled with gardens'.”

The Messenger of Allah’s Arrival at Tabook

On the authority of Sa’eed Ibn Abi Rashid who narrated: "I metAt-Tanookhi, the messenger of Heraclius to Allah’s Messenger, peace and blessings of Allah be upon him, who was my neigbor at Hims. He had become an extremely old man who had reached senility or was close to it. I asked him: 'Can you relate to me concerning Heraclius’ letter to the Prophet and vice versa?' He said: 'Certainly, Allah’s Messenger, peace and blessings of Allah be upon him, arrived at Tabook and sent Dihyah Al-Kalbi to Heraclius. When the letter of Allah’s Messenger reached him, he invited the vicars and the Roman patriarchs and then locked the door behind them. He addressed them saying: A letter has reached me from this man, as you have seen, inviting me to one of three choices: follow his religion, give him our wealth from our land even though the land belongs to us, or to confront him in battle. By Allah you are well aware from what you have read in the Divine Book that he will conquer whatever is under my feet, therefore come, so that we may follow his religion or give him the wealth of our land.'

They snorted unanimously and said: 'You are inviting us to apostatize from Christianity and become slaves to an Arab who has come from Hijaz?' When he suspected that if they left his presence they would sow mischief and turn the Romans against him, he said: 'I only said that to test your steadfastness on your religion.' He invited a man from an Arab tribe who was a Christian Arab and said to him: 'Ferret for me someone with a strong retentive memory (and can keep secrets) and speaks Arabic, so that I may send him to this man to relay the response to his letter.' I was brought to him and Heraclius handed over to me a letter and said: 'Take my letter to this man in response to

his previous letter and whatever you miss of his words at least preserve for me one of three things: check if he says anything concerning my letter to him; when he reads my letter, does he make any reference to night, and look at his back, does he have a strange mark?'

So I proceeded until I arrived at Tabook, where I found him sitting in the midst of his Companions in an amicable manner. I asked: 'Where is your man?' I was told: 'There is he is.' I approached until I sat in front of him and handed over the letter to him. He dropped it on his lap and asked: 'From whom are you?' I said: 'I am one of the Tanookh.' He said: 'Do you wish to belong to the path of Islam, Al-Hanifiyyah; the path of your forefather Ibrahim?' I replied: 'I am a messenger of a people and I am upon their religion; I shall not forsake it until I return to them.' The Prophet, peace and blessings of Allah be upon him, smiled and recited: Verily! You (O Muhammad) guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided. (Soorah Al-Qasas 28:56)

Then he added: 'O Brother of Tanookh, I wrote a letter to Qaisar which he tore and Allah will tear his kingdom into shreds. I wrote another letter to Negus which he shredded and Allah will shred him and his kingdom. I wrote and sent my letter to your companion which he accepted and the people will not cease to find in him bravery as long as he lives in good condition.' I said (to myself): 'This is one of the three things my companion instructed me to observe.' So I took an arrow from my quiver and I wrote with it on the leather of my sword. Then he handed over the letter to a man on his left. I asked: 'Who is your secretary that reads your letters?' They said: 'Mu‘awiyah.' He read the content of my companion’s letter which said: 'You are inviting me to a

Paradise, the expanse of which is heaven and Earth that is prepared for the pious, then where is Hellfire?' Then Allah’s Messenger, peace and blessings of Allah be upon him, said: 'Glory be to Allah! Where is the night when daylight comes?' I took out an arrow from my quiver and wrote it on my scabbard. When he finished reading my letter he said: 'You have a right for you are a messenger, if something is found with us, we would furnish you with it. Travelers at timessuffer from paucity of provision.' A man, from those present, said: 'I will furnish him.' Then he opened his bag and brought out a Safooriyyah garment and placed it on my lap.' I asked about the identity of the owner of the garment and I was told it was ‘Uthman.

"Then Allah’s Messenger, peace and blessings of Allah be upon him, asked: 'Who among you would host the man?' A young man from the Ansar said: 'I will.' And the Ansari stood and I also got up and followed him until we passed by a section of the assembly when Allah’s Messenger, peace and blessings of Allah be upon him, called me and said: 'Come here, O brother of Tanookh.' I went toward him a stood at the same spot I had sat in front of him and he raised his Burdah (garment) from his back and said: 'Here! Have a look at what you have been commanded.' I went round to look at his back and there was a ring in the middle of the shoulder blade like a fatty mass."

His Treaty With the King of Ailah and the People of Jarba’ and Adhruh While Encamped at Tabook

Ibn Ishaq related that when Allah’s Messenger, peace and blessings of Allah be upon him, reached Tabook, Yuhannah Ibn Ru’bah, the chief of Ailah, came to him and a treaty was brokered

with him in which he agreed to pay the jizyah. The people of Jarba’ and Adhruh also did the same and the Messenger of Allah, peace and blessings of Allah be upon him, wrote for them a document which they kept with themselves. He wrote for Yuhannah and thepeople of Ailah the following:

“In the Name of Allah, the Beneficent, the Merciful. This is a guarantee from Allah and Muhammad, the Prophet and Messenger of Allah, to Yuhannah Ibn Ru’bah and the people of Ailah for their ships and caravans. They, along with those who are with them from the people of Syria, Yemen, and the seamen will all have the protection of Allah and of the Prophet Muhammad. Whoever infringes on this pact from them, his property shall not save him and it is permissible for whoever takes. It is impermissible that they be prevented from their watering places or from a road they want to pass through by land or sea.”

Yoonus narrated from Ibn Ishaq that the Messenger of Allah, peace and blessings of Allah be upon him, also wrote another document for the people of Jarba’ and Adhruh that they are given the guarantee of Allah and the guarantee of Muhammad and they are obliged to pay voluntarily 100 Dinars and 100 Ooqiyyah every year in the month of Rajab. In return, they are awareded a warrantee of sincerity and good relations with the Muslims and those who take recourse to them from among the Muslims. The Messenger of Allah, peace and blessings of Allah be upon him, gave to the people of Ailah his Burdah along with his document. (The narrator added): Subsequently, Abu Al-Abbas Abdullah Ibn Muhammad purchased it at a price of 300 Deenars.

The Prophet’s Dispatch of Khalid Ibn Waleed to Ukaidir Doomah

Ibn Ishaq related that afterward, Allah’s Messsenger invited Khalid Ibn Waleed and dispatched him to Ukaidir Doomah. Ukaidir Ibn ‘Abdul Malik from Kindah was their king and hewas a Christian. Allah’s Messenger, peace and blessings of Allah be upon him, said to Khalid: “You will find him hunting wild cows.” Khalid set out until he was within sight of his fortress. It was a moonlit summer night when Ukaidir was with his wife on the rooftop. The wild cows were rubbing their horns against the gate of his castle. His wife urged him to go after the wild cows. He came down and ordered that his horse be saddled and went off with a band of his family members, among whom was his brother, Hassan. During their pursuit, the cavalry of Allah’s Messenger intercepted them, captured him and killed his brother, Ukaidir was dressed in a cloth brocade embellished with gold. Khalid took the outfit and sent it to the Prophet ahead of his arrival.

‘Asim Ibn ‘Umar Ibn Qatadah related on the authority of Anas Ibn Malik who said: "I saw the garment of Ukaidir when it was brought to Allah’s Messenger and the Muslims began to marvel at its beauty. Allah’s Messenger, peace and blessings of Allah be upon him, said: 'Do you marvel at its beauty? By Him in Whose Hand is my soul, the handkerchief of Sa’d Ibn Mu’adh in Paradise is far more beautiful than this'.”

On the authority of ‘Urwah Ibn Az-Zubair who narrated that when Allah’s Messenger, peace and blessings of Allah be upon him, returned to Madinah from Tabook, a group of hypocrites decided to assassinate him. Their plan was to push him from the

precipice of a mountain pass. Allah's Messenger, peace and blessings of Allah be upon him, was informed of their plan, so he ordered the people to march along the valley while he ascended the mountain. The group involved in the assassination scheme followed him while hiding their facess. Allah's Messenger, peace and blessings of Allah be upon him, ordered 'Ammar Ibn Yasir and Hudhaifah Ibn Al-Yaman to come along with him. 'Ammarheld the rein of the camel while Hudhaifah drove it. While they were going, they heard the people who had betrayed them. The Messenger of Allah, peace and blessings of Allah be upon him, became angry. When Hudhaifah saw his anger he turned back toward them with a staff and approached their camels with it. When they saw Hudhaifah, they thought their grave secret had been exposed and they hastily retreated until they mingled with the people. Hudhaifah returned and caught up with the Messenger of Allah, peace and blessings of Allah be upon him. The Prophet, peace and blessings of Allah be upon him, urged them and they quickly traversed the mountain path and stopped to wait for the other people.

Allah's Messenger, peace and blessings of Allah be upon him, said to Hudhaifah: "Did you recognize this group of people?" He said: "I do not recognize them except that I saw their camels in the darkness of the night." He said: "Did you both know the intention of these riders?" Both of them replied in the negative and the Messenger of Allah, peace and blessings of Allah be upon him, informed them of what they had planned to do to him and he told them their names and asked them to keep it secret." They both said: "Shouldn't you order that they be executed?" The Prophet, peace and blessings of Allah be upon him, said: "I detest that people say that Muhammad kills his Companions."

Ibn Ishaq related this story with the difference that the Prophet related their names only to Hudhaifah Ibn Al-Yaman, and this is more probable. And Allah (SWT) knows best. This is corroborated by the statement of Abu Darda' to 'Alqamah, the companion of Ibn Mas'ood: "Don't you have among you (i.e. the people of Kufah) the bearer of a secret which no one knows except him (i.e. Hudhaifah) ? Don't you have among you the one whomAllah protected from Shaitan on the tongue of Muhammad (i.e. 'Ammar)." It is related on the authority of Ameerul-Mu'mineen 'Umar Ibn Al-Khattab, may Allah be pleased with him, that he said to Hudhaifah: "I beseech you by Allah, am I among them?" He said: "No, but I shall not exempt anyone after you," i.e. so that he may not reveal the secret of the Prophet.

I say: They were four men while some say they were twelve. Ibn Ishaq related that Allah's Messenger, peace and blessings of Allah be upon him, sent Hudhaifah to convene them and the Messenger of Allah, peace and blessings of Allah be upon him, informed them about what they had been planning against him; Ibn Ishaq then listed their names. It was concerning them that Allah, the Exalted, revealed: "and they resolved that (plot to murder Prophet Muhammad) which they were unable to carry out." (Soorah At-Tawbah 9:74)

On the authority of At-Tufail who related that when Allah's Messenger, peace and blessings of Allah be upon him, was returning from the Ghazwah of Tabook, he commanded someone to announce that Allah's Messenger, peace and blessings of Allah be upon him, was passing through the mountain path so no one should follow the same path. While Hudhaifah was driving the Prophet's camel and 'Ammar was steering it, a group of people, who were concealing their faces, approached on their

camels. ‘Ammar turned toward them and began to beat the face of their camels. Allah’s Messenger, peace and blessings of Allah be upon him, said to Hudhaifah: “Faster! Faster,” until they descended from the valley. When they had descended, ‘Ammar returned and the Prophet asked him: “O ‘Ammar, did you recognize the people?” He said: “I just saw their camels but the people themselves were covered.” The Prophet, peace and blessings of Allah be upon him, further asked: “Do you know what they intended to do?” ‘Ammar replied: “Allah and His Messenger know best.” The Prophet,peace and blessings of Allah be upon him, said: “They intended to startle the Messenger of Allah, peace and blessings of Allah be upon him, so that they might cause him to be thrown.” ‘Ammar confided in one of the Companions of the Prophet who asked him: “We beseech you by Allah, how many were the people of the steep mountain pass?” He replied: “They were fourteen men.” The man said: “If I am among them, then they were fifteen.” ‘Ammar added: “Allah’s Messenger, peace and blessings of Allah be upon him, excused three of them for they said: ‘We did not hear the crier of the Messenger of Allah, peace and blessings of Allah be upon him, making that announcement and neither were we aware of what the people intended to do.’” ‘Ammar said: “I call you to witness that the remaining ten individuals rebelled against Allah and His Messenger in this world and the witnessing of that day shall be established.”

The Story of the Masjid Ad-Dirar

Allah, the Exalted, says: And as for those who put up a mosque by way of harming and disbelief, and to disunite the Believers, and as an outpost for those who warred against Allah and His Messenger (Muhammad) aforetime, they will indeed swear that

their intention is nothing but good. Allah bears witness that they are certainly liars. Never stand therein.

Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allah loves those who make themselves clean and pure (i.e. who clean their private parts with dust (i.e. to be considered as soap) and water from urine and stools, after answering the call of natureIs it then he, who laid the foundation of his building on piety to Allah and His Good Pleasure, better, or he who laid the foundation of his building on an undetermined brink of a precipice ready to crumble down, so that it crumbled to pieces with him into the Fire of Hell. And Allah guides not the people who are the Zalimoon (cruel, violent, proud, polytheist and wrong-doer. The building which they built will never cease to be a cause of hypocrisy and doubt in their hearts, unless their hearts are cut to pieces. (i.e. till they die). And Allah is All - Knowing, All-Wise." (Soorah At- Tawbah 9:107-110)

We have explained all that is connected to this Verse in our Tafseer in a manner that suffices. Ibn Ishaq mentioned how this mosque was built and how Allah's Messenger, peace and blessings of Allah be upon him, was commanded, even before he entered Madinah, to demolish it on his return from Tabook. The story behind that is that a group of hypocrites built something like a mosque close to the mosque of Quba' and they wanted Allah's Messenger, peace and blessings of Allah be upon him, to come and lead them in prayer so as to validate and popularise their intent of corruption, disbelief and obstinacy. However, Allah protected His Messenger from prayer in it. This occurred at a time when he was on his way to Tabook. When he returned,

he stopped at Dhu Awan, a location at a distance of an hour's journey from Madinah when Revelation came to him concerning the affair of the mosque:

"And as for those who put up a mosque by way of harming and disbelief, and to disunite the Believers, and as an outpost for those who warred against Allah and His Messenger (Muhammad) aforetime, they will indeed swear that their intention is nothing but good. Allah bears witness that they are certainly liars." (Soorah At-Tawbah 9:107)

As for Allah's statement "by way of harming", this is due to the fact that they intended to compete with the mosque of Quba', "and disbelief" in Allah and not borne from any kind of sincere belief in Him; "and to disunite" the general congregation from the mosque of Quba; "and as an outpost for those who warred against Allah and His Messenger," referring to Abu 'Amir, the monk and the sinner, may Allah disfigure him. When Allah's Messenger, peace and blessings of Allah be upon him, invited him to Islam, he objected and went to the people of Makkah to stir them (against the Muslims) and they came in the Year of 'Uhud and their affairs have been mentioned previously. When his desire was not accomplished, he went to the Roman king, Qaisar, to seek his assistance against Allah's Messenger, peace and blessings of Allah be upon him. Abu 'Amir belonged to the religion of Heraclius and he was from among the Arab Christians. He used to write to his brothers who became hypocrites, giving them promises and false hope and the promise of Shaitan is nothing but deception. His correspondence and letters came to them at every epoch. They constructed this building in the semblance of a mosque but in reality it was a house of rebellion and an exemplification of what they received

from Abu ‘Amir, and an assembly for all those who were upon their path among the hypocrites. For this reason, Allah says: “and as an outpost for those who warred against Allah and His Messenger aforetime.” Allah further says: “they will indeed swear,” i.e. those who built the mosque, “that their intention is nothing but good,” i.e. by building the mosque, we intended good. Allah also says: “Allah bears witness that they are certainly liars.”

Then Allah told His Messenger: “Never stand therein;” forbidding him from standing in it so as to not acknowledge it. He then commanded and urged him to stand in the mosque whose foundation was laid from the first day on piety, referring to themosque of Quba’ as indicated by the context and a number ofAhadeeth related to the purity of its people, as an advice to him.

Nebertheless, the Hadith recorded in Saheeh Muslim which indicates that the mosque whose foundation was laid on piety from the first day refers to the Mosque of Allah’s Messenger is not a negation of the Quba’ mosque because if its foundation was laid on piety from the first day, then the Mosque of Allah’s Messenger is more worthy and more deserving of that appellation and its virtues are more well-established and stronger. We have sufficed us with comments on that in the Tafseer. And Allah (SWT) knows best.

While Allah’s Messenger, peace and blessings of Allah be upon him, was still at Dhu-Awan, he called Malik Ibn Ad-Dukhshum and Ma‘n Ibn Adiyy or his brother, ‘Asim Ibn ‘Adiyy, may Allah be pleased with them both, and commanded them to proceed to that mosque whose builders were unjust with the instruction to

destroy it. They complied and burned the mosque and its inhabitants dispersed.

I say: During this Battle of Tabook, Allah’s Messenger, peace and blessings of Allah be upon him, offered the early morning prayer behind ‘Abdur Rahman Ibn ‘Awf. He caught the second ra‘akah with him.

On the authority of Abu Humaid who said: “We returned in the company of the Messenger of Allah, peace and blessings of Allah be upon him, from the Ghazwah of Tabook till we got to the outskirts of Madinah. Allah’s Messenger, peace and blessings of Allah be upon him, said: “This is Tabah, this is Uhud, that is a mountain which loves us and we love it.” (1) It is also related by Muslim.

On the authority of As-Sa’ib Ibn Yazeed who said: "I remember that I once went with some children to welcomeAllah’s Messenger, peace and blessings of Allah be upon him, at Thaniyat Al-Wada’ on his return from the Ghazwah of Tabook."

Al-Bukhari related on the authority of ‘Abdullah Ibn Ka‘b Ibn Malik, who was from among Ka‘b’s sons and his guide when he became blind, said: "I heard Ka‘b Ibn Malik narrating the story of (the Ghazwah of) Tabook in which he failed to take part." Ka‘b said, “I did not remain behind Allah’s Messenger, peace and blessings of Allah be upon him, in any Ghazwah that he fought except the Ghazwah of Tabook. I failed to take part in the Ghazwah of Badr, but Allah did not admonish anyone who had not participated in it, for in fact, Allah’s Messenger, peace and blessings of Allah be upon him, had only gone out in search of the caravan of Quraish until Allah made them (i.e. the Muslims) and their enemy meet without any appointment. I witnessed the

night of Al-‘Aqabah (Pledge) with Allah’s Messenger, peace and blessings of Allah be upon him, when we pledged for Islam, and I would not exchange it for the Badr Battle although the Badr Battle is more popular among the people than it (i.e. Al-‘Aqabah Pledge). As for my news (in this Battle of Tabook), I had never been stronger or wealthier than when I remained behind the Prophet in that Ghazwah.

“By Allah, I never had two she-camels before, but I had them at the time of this Ghazwah. Whenever Allah’s Messenger, peace and blessings of Allah be upon him, wanted to undertake a military expedition, he used to hide his intention by apparently referring to a different Ghazwah. However, at the time of that Ghazwah (of Tabook), which Allah’s Messenger, peace and blessings of Allah be upon him, was to fight in severe heat, facing a long journey,the desert, and the great number of the enemy force, the Prophet announced to the Muslims clearly their destination so that they might get prepared for their Ghazwah. Allah’s Messenger, peace and blessings of Allah be upon him, was accompanied by a large number of Muslims.”

Ka‘b added: “Any person who wanted to be absent would think that the matter would remain hidden, (due to the shear size of the force), unless Allah revealed it through Divine Revelation. So, Allah’s Messenger, peace and blessings of Allah be upon him, went out for that Ghazwah at the time when the fruits had ripened and the shade looked pleasant. Allah’s Messenger, peace and blessings of Allah be upon him, and his Companions prepared for the battle and I started to go out in order to get myself ready along with them, but I returned without doing anything. I would say to myself: ‘I can do that.’ So I kept on delaying it and the people had gotten ready and departed with Allah’s Messenger,

peace and blessings of Allah be upon him. I had not prepared anything for my departure, and I said: ‘I will prepare myself for departure one or two days after him, and then join them.’ In the morning following their departure, I went out to get myself ready but returned having done nothing. The same happened again the next morning, I went out to get ready but returned without doing anything.

“Such was the case with me until they left and the battle was missed (by me). Even then I intended to depart to overtake them. I wish I had done so! But it was not in my luck. So, after the departure of Allah’s Messenger, peace and blessings of Allah be upon him, whenever I went out and walked amongst the people (i.e, the remaining persons), it grieved me that I could see none around me, but those accused of hypocrisy or those Allah had excused because of their weakness. Allah’s Messenger, peace and blessings of Allah be upon him, did not remember me untilhe reached Tabook. While he was sitting among the people in Tabook, he asked: ‘What did Ka‘b do?’A man from Banu Salimah said: ‘O Allah’s Messenger! He has been held back by his two burdas (i.e. garments) and his looking at his own flanks with pride.’ Mu’adh Ibn Jabal said: ‘What a bad thing you have said! O Allah’s Messenger, by Allah, we know nothing about him but good.’ Allah’s Messenger, peace and blessings of Allah be upon him, kept silent.”

Ka‘b Ibn Malik added: “When I heard that he (i.e. the Prophet) was on his way back to Madinah I was overwhelmed by my concern, and began to think of false excuses, saying to myself: ‘How can I avoid his anger tomorrow?’ I took the advice of a wise member of my family in this matter. When it was said that Allah’s Messenger, peace and blessings of Allah be upon him,

had come near, all the evil false excuses abandoned my mind and I knew well that I could never come out of this problem by forging a false statement. I then decided to firmly speak the truth. So Allah's Messenger, peace and blessings of Allah be upon him, arrived in the morning, and whenever he returned from a journey, he used to visit the Mosque first and offer two units of prayer and then sit for the people. When he had done all that this time, those who had failed to join the army in the Battle came and started offering excuses and taking oaths before him. They were more than eighty men. Allah's Messenger, peace and blessings of Allah be upon him, accepted the excuses they expressed, took their pledge of allegiance, asked for Allah's forgiveness for them, and left the secrets of their hearts for Allah to judge. Then I came to him, and when I greeted him, he smiled a smile of an angry person and said: 'Come,' so I came sat before him. He said to me: 'What prevented you from joining us. Did you not purchase an animal for riding?' I answered: 'Yes, O Allah's Messenger! But, by Allah, if I were sitting before any person from among the people of the worldother than you, I would have avoided his anger with an excuse.'

"'By Allah, I have been bestowed with the power of fluent and eloquent speach, but, by Allah, I knew well that if today I were to tell you a lie to seek your favor, Allah would surely make you angry with me in the near future; but if I tell you the truth, though you will become angry due to it, I hope for Allah's forgiveness. By Allah, there was no excuse for me. By Allah, I had never been stronger or wealthier than I was when I remained behind you.' Then Allah's Messenger, peace and blessings of Allah be upon him, said: 'As regards this man, he has spoken the truth. Get up until Allah decides your case.'

“I got up, and many men of Banu Salimah followed me and said: ‘By Allah, we never witnessed you doing any sin before this. You failed to offer an excuse to Allah’s Messenger, peace and blessings of Allah be upon him, as the others, who did not join him, have offered. The supplication of Allah’s Messenger, peace and blessings of Allah be upon him, to Allah to forgive you would have been sufficient for you.’ They continued blaming me so much that I intended to return to the Prophet and accuse myself of having told a lie, but I asked them: ‘Is there anyone else who has met the same fate as I have?’ They replied: ‘Yes, there are two men who have said the same thing you have, and both of them were given the same order as you.’ I asked: ‘Who are they?’ They replied: ‘Murarah Ibn Ar-Rabee’ Al-Amri and Hilal Ibn Umayyah AlWaqifi.’ They mentioned to me two pious men who had attended the Ghazwah of Badr, and in whom there was an example for me, so I did not change my mind. Allah’s Messenger, peace and blessings of Allah be upon him, forbade all the Muslims from speaking with three of us, who had remained behind in that Ghazwah. We were kept away from the people and they changed their attitude toward us till the very land (where I lived) appeared strange to me as if I did not know it.

We remained in that position for fifty nights. My two fellows remained in their houses and wept, but, as, I was the youngest and the most resolute of them, I would go out and join the Muslims in the prayers and roam about in the markets, but no one would speak to me. I would come to Allah’s Messenger, peace and blessings of Allah be upon him, and offer him the greetings, while he was sitting in his gathering after the prayer, and I would wonder whether the Prophet moved his lips to return my greetings or not. I would then offer my prayer near to him and look at him stealthily. When I was busy with my prayer, he would

turn his face toward me, but when I turned my face to him, he would turn his face away from me.

“When this harsh attitude from the people lasted a long time, I walked until I scaled the wall of the garden of Abu Qatadah who was my cousin and the dearest person to me. I offered my greetings to him, but, by Allah, he did not return my greetings. I said: ‘Abu Qatadah! I beseech you by Allah! Do you know that I love Allah and His Messenger?’ He kept quiet. I asked him again, beseeching him by Allah, but he remained silent. Then I asked him again in the Name of Allah. He said: ‘Allah and His Messenger know better.’ Thereupon my eyes flowed with tears and I returned and jumped over the wall.”

Ka‘b added: “While I was walking in the market of Madinah, I suddenly saw a Nabati (i.e. a Christian farmer) from the Nabatis of Sham who had come to sell his grains in Madinah. He was asked: ‘Who will lead me to Ka‘b Ibn Malik?’ The people began to point me out to him until he came to me and handed me a letter from the king of Ghassan in which the following was written:

'I have been informed that your friend (i.e. the Prophet) has treated you harshly. Nevertheless, Allah will not let you live at a place where you feel inferior and your right is lost. So join us, andwe will console you.'

“When I read it, I said to myself: ‘This is also a test.’ I took the letter to the oven, made a fire and burned it. When forty of the fifty nights passed, the envoy of Allah’s Messenger came and said: ‘Allah’s Messenger orders you to keep away from your wife.’ I said: ‘Should I divorce her; what should I do?’ He said: ‘Only keep away from her and do not have sexual relations with her.’ The Prophet, peace and blessings of Allah be upon him, sent

the same message to the other two. I said to my wife: ‘Go to your parents and remain with them until Allah gives His verdict in this matter.’ The wife of Hilal Ibn Umayyah came to the Messenger of Allah, peace and blessings of Allah be upon him, and said: ‘O Allah’s Messenger! Hilal is a helpless old man who has no servant to attend to him. Do you dislike that I should serve him?’ He said: ‘No (you may serve him) but he should not come near you.’ She said: ‘By Allah, he has no desire for anything. By Allah, he has not ceased weeping until his case began till this day.’

“On that, some of my family members said to me: ‘Will you also not ask Allah’s Messenger to permit your wife (to serve you) as he has permitted the wife of Hilal Ibn Umayyah to serve him?’ I said: ‘By Allah, I will not ask the permission of Allah’s Messenger regarding her, for I do not know what Allah’s Messenger, peace and blessings of Allah be upon him, would say if I asked him to permit her (to serve me) while I am a young man.’ I remained in that state for ten more nights until the period of fifty nights was completed from the point when Allah’s Messenger, peace and blessings of Allah be upon him, prohibited the people from speaking to us. When, on the morning of day fifty, I finished offering the Fajr prayer on the roof of one of our houses, I was sitting in the condition which Allah described (in the Qur’an), i.e. my very soul seemed straitened to me and even the earth seemed narrow to me for all its spaciousness, and I heard the voice of onewho had ascended the mountain of Sala’ calling with his loudest voice: ‘Ka‘b Ibn Malik! Be happy (by receiving good tidings).’ I fell down in prostration before Allah, realizing that relief has come.

“Allah’s Messenger, peace and blessings of Allah be upon him, had announced Allah’s acceptance of our repentance when he offered the Fajr prayer. The people came out to congratulate us. Some bringers of good tidings went out to the other two, and a horseman came to me in haste, while a man from Banu Aslam came running and ascended the mountain, and his voice was swifter than the horse. When he (i.e. the man) whose voice I had heard, came to me conveying the good news, I took off my garments and dressed him with them; and by Allah, I owned no other garments than them on that day. I borrowed two garments and wore them and went to Allah’s Messenger, peace and blessings of Allah be upon him.

“The people started receiving me in batches, congratulating me on Allah’s acceptance of my repentance, saying: ‘We congratulate you on Allah’s acceptance of your repentance.’ When I entered the Mosque. I saw Allah’s Messenger, peace and blessings of Allah be upon him, sitting with the people around him. Talhah Ibn ‘Ubaidullah swiftly came to me, shook hands with me and congratulated me. By Allah, none of the Muhajiroon (i.e. Emigrants) got up for me except him (i.e. Talhah), and I will never forget this of Talhah. When I greeted Allah’s Messenger, his face being bright with joy, said: ‘Be happy with the best day that you have got since your mother delivered you.’ I said to the Prophet: ‘Is this forgiveness from you or from Allah?’ He said: ‘It is from Allah.’

“Whenever Allah’s Messenger, peace and blessings of Allah be upon him, became happy, his face would shine as if it werea piece of the moon, and we all knew that characteristic of his. When I sat before him, I said: ‘O Allah’s Messenger, because of the acceptance of my repentance I will give up all my wealth as

alms for the sake of Allah and His Messenger.'Allah's Messenger, peace and blessings of Allah be upon him, said: 'Keep some of your wealth, as it will be better for you.' I said: 'So I will keep my share from Khaibar with me,' and added: 'O Allah's Messenger, Allah has saved me for telling the truth, so it is a part of my repentance to speak only the truth as long as I am alive.' By Allah, I do not know anyone from the Muslims whom Allah helped for speaking the truth more than me. Since I mentioned that truth to Allah's Messenger, peace and blessings of Allah be upon him, until today, I have never spoken a lie. I hope that Allah will also save me (from telling lies) for the rest of my life. So, Allah revealed to His Messenger:

"Allah has forgiven the Prophet, the Muhajiroon and the Ansar" (up to the Verse): "*and be with those who are true (in words and deeds).*" (Soorah AtTawbah 9:117-119)

"By Allah, Allah has never bestowed upon me, apart from His guiding me to Islam, a greater blessing than the fact that I did not tell a lie to Allah's Messenger, peace and blessings of Allah be upon him, which would have caused me to perish as those who lied and perished; Allah described those who told lies with the worst description Allah, the Almighty, said: "They will swear by Allah to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are Rijsun [i.e. Najasun (impure) because of their evil deeds], and Hell is their dwelling place - a recompense for that which they used to earn. They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allah is not pleased with the people who are Al-Fasiqoon (rebellious, disobedient to Allah." (Soorah At-Tawbah

9:95, 96) “We, the three persons, differed altogether from those whose excuses Allah’s Messenger, peace and blessings of Allah be upon him, accepted when they swore to him. He took their pledge of allegiance and asked Allah to forgive them, but Allah’s Messenger, peace and blessings of Allah be upon him, left our case pending until Allah gave His Judgment about it. As for that Allah said: ’And (He did forgive also) the three [who did not join the Tabook expedition (whom the Prophet)] left (i.e. he did not give his judgment in their case, and their case was suspended for Allah’s Decision) till for them the Earth, vast as it is, was straitened and their own selves were straitened to them, and they perceived that there is no fleeing from Allah, and no refuge but with Him. Then, He accepted their repentance that they might repent (unto Him).
Verily, Allah is the One Who accepts repentance, Most Merciful.' (Soorah AtTawbah 9:118)

"What Allah said (in this Verse) does not indicate our failure to take part in the Ghazwah, but it refers to the deferment of making a decision by the Prophet about our case in contrast to the case of those who had taken an oath before him and he excused them by accepting their excuses.”We have narrated it in At-Tafseer from Musnad Imam Ahmad and it contains a slight addition and to Allah belong praise and grace.

Other Disobedient Individuals Who Also Lagged Behind

They were ten individuals who lagged behindAllah’s Messenger, peace and blessings of Allah be upon him, in the Battle of Tabook. Upon the Prophet’s return, they tied themselves to the pillars of the Mosque. When Allah’s Messenger, peace and

blessings of Allah be upon him, passed by, he asked: “Who are these people?” He was told: “This is Abu Lubabah and his compatriots who lagged behind you (and have tied themselves) till you free andexcuse them.” Allah’s Messenger, peace and blessings of Allah be upon him, said: “I swear by Allah, I shall not free them nor shall I excuse them until Allah Himself frees them. They turned away from me and lagged behind from the battle alongside the Muslims.” When this statement of Allah’s Messenger was conveyed to them they resolved: “We shall not unbind ourselves until Allah Himself frees us.”

Then Allah revealed: “And (there are) others who have acknowledged their sins.” Upon the revelation of this Verse, Allah’s Messenger, peace and blessings of Allah be upon him, sent word to them freeing and excusing them. As a token of their gratitude, they came to Allah’s Messenger, peace and blessings of Allah be upon him, with their wealth saying: “O Messenger of Allah, this is our wealth, give it in charity and seek forgiveness on our behalf.” The Prophet, peace and blessings of Allah be upon him, said: “I have not been commanded to take your properties.” Then Allah revealed: “Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allah for them. Verily! Your invocations are a source of security for them, and Allah is All-Hearer, All-Knower” (Soorah At-Tawbah 9:103) upto the Verse: “And others await Allah’s Decree, whether He will punish them or will forgive them.” (9:106) These are those who did not fetter themselves to the pillars of the mosque so they kept hoping till Allah revealed yet another Verse: “Allah has forgiven the Prophet, the Muhajiroon and the Ansar who followed him (Muhammad) in the time of distress (Tabook expedition, etc.) ” (Soorah At-Tawbah 9:117) upto the Verse: “And (He did forgive also) the three [who did not

join the Tabook expedition (whom the Prophet)] left (i.e. he did not give his judgment in their case, and their case was suspended for Allah's Decision)." (9:118) till the end of the Verse. This is how 'Atiyyah Ibn Sa'd Al-A'wfi hasrelated it on the authority of Ibn 'Abbas.

I said: Perhaps these three were not mentioned along with the remainder of his compatriots and he was just mentioned because he was their leader as indicated by the wordings of Ibn 'Abbas. And Allah (SWT) knows best.

I said: Those who lagged behind from the Battle of Tabook were in four categories: those who were ordered (to remain behind) and will be rewarded, such as 'Ali Ibn Abi Talib, Muhammad Ibn Maslamah and Ibn Umm Maktoom. The second category consists of those who were excused. These were the weak and sick ones as well as those who turned back weeping. The third category is the disobedient and guilty ones. They were three individuals: Abu Lubabah and his compatriots. The fourth category was of the blameworthy and disparaged ones and they were the hypocrites.

Events that Occurred After the Prophet's Return to Madinah and the Conclusion of the Battle of Tabook

Allah's Messenger, peace and blessings of Allah be upon him, said: "This is Heerah Al-Baida', it has been shown to me, and here is Ash-Shaima' Bint Buqailah Al-Azdiyyah riding an ash-colored mule donning a black veil." I said: "Messenger of Allah, if we enter Heerah and I find her as you have described, would she be mine?" The Prophet, peace and blessings of Allah beupon

him, said: “She will be yours.” Later (after the Prophet’s death) occurred the apostasy (of the Arab tribes)

Khalid Ibn Al-Waleed marched against Musailimah, the liar, and we marched along with him. When we were through withMusailimah, we went toward Basrah where we confronted Hurmuz at Kazimah; he was in command of an army which outnumbered ours. There was no one who had a greater enmity to the Arabs and to Islam than Hurmuz. Khalid stepped forward inviting him to a duel. He accepted Khalid’s challenge and Khalid killed him quickly. He wrote the account of the event to Abu Bakr As-Siddiq, may Allah be pleased with him, and he sent along with it Hurmuz’s cap. The price of the cap reached 100,000 Dirhams. It was the custom of the Persians that if a man attained a high rank among them, they would make for him a cap worth 100,000 Dirhams.

Then we returned to the route back to Heerah. The first person we met upon entering Heerah was Shaima’ Bint Buqailah, exactly as mentioned by Allah’s Messenger, peace and blessings of Allah be upon him. She was riding an ashcolored mule donning a black veil. I loved the sight of her and I said: “This is a gift which Allah’s Messenger had given to me.” Khalid summoned me concerning her and asked for evidence, which I brought to him. The evidences were (the testimony of) Muhammad Ibn Maslamah and Muhammad Ibn Basheer Al-Ansari. Convinced of my claim, he handed her to me. Her brother, Abdul-Maseeh, came to me with the intention of taking her back. He said to me: “Sell her to me.” I replied: “I shall not decrease her price from one thousand Dirhams.” He gave me one thousand Dirhams and I handed her over to him. Some people said: “If you had placed a price of 100,000, he would have paid

that to you." I said: "I did not know that there was a number greater than 1,000."

The Visit of the Deputation of Thaqeef to Allah's Messenger in the Month of Ramadan, the 9th Year

It has been mentioned earlier that when Allah's Messenger, peace and blessings of Allah be upon him, was withdrawing from the Thaqeef, he was asked to curse them, but, rather, he supplicated for their guidance. It has also been mentioned that when Malik Ibin 'Awf An-Nasri accepted Islam, he was kind to him and granted him profound gifts and made him the chief of those who accepted Islam among his people. He would raid the land of Thaqeef and straitened them till he compelled them to enter the fold of Islam.

A few months after 'Urwah was killed, Thaqeef deliberated among themselves and came to the conclusion that they did not have the capability to wage war against the surrounding Arab tribes, who had pledged allegiance (to the Prophet) and had accepted Islam. Based on the advice of 'Amr Ibn Umayyah of Banu 'Ilaj, they had a mutual consultation and decided to dispatch one of them to Allah's Messenger. They sent Abd Yaleel Ibn 'Amr Ibn 'Umayr along with two men from Ahlaf and three from Banu Malik.

Moosa Ibn 'Uqbah said that they were about ten individuals and among them were Kinanah Ibn 'Abd Yaleel, who was their leader, and 'Uthman Ibn Abu Al-'As, who was the youngest of the delegates.

Ibn Ishaq related that when the delegates approached Madinah, they stopped at Qanat; where they met Mugheerah Ibn Shu‘bah whose turn it was to graze the camels of the Prophet’s Companions for they took this task in turns. When he saw them, he quicklywent to inform Allah’s Messenger, peace and blessings of Allah be upon him, of their arrival. Abu Bakr, may Allah be pleased with him, met him on the way and he informed him of the arrival of the delegation from Thaqeef with the intention of pledging allegiance and accepting Islam on the conditions of the Prophet and provided that a document of guarantee would be written for their people. Abu Bakr said to Al-Mugheerah: “I beseech you by Allah, please do not precede me to inform the Messenger of Allah, let me be the one who will relate the good news to him.” Mugheerah agreed and Abu Bakr went in to inform the Messenger of Allah, peace and blessings of Allah be upon him, of their arrival.

Mugheerah went back to the delegates of Thaqeef. Although he taught them the proper etiquette of greeting the Prophet, still upon arriving at his presence, they greeted him with the greeting of the pre-Islamic period. He erected a tent for them in the Mosque and it was Khalid Ibn Sa’eed Ibn Al-‘As who was the intermediary between them and Allah’s Messenger, peace and blessings of Allah be upon him. Whenever he brought food to them from Allah’s Messenger, peace and blessings of Allah be upon him, they would not eat it unless Khalid Ibn Sa’eed ate of it first. He was also the one who wrote down the document of guarantee for them.

Among the conditions they stipulated to Allah’s Messenger, peace and blessings of Allah be upon him, was that they be allowed to maintain their idol, Al-Lat, for three years without

being demolished. Allah’s Messenger, peace and blessings of Allah be upon him, refused and they persisted imploring him for a moratorium of two or even one year but the Prophet, peace and blessings of Allah be upon him, did not accede to their demand. Eventually, they asked for a month from their arrival back home and they impressed it upon him that the reason was so that the foolish ones might be reconciled (to Islam). However, the Prophet,peace and blessings of Allah be upon him, refused to stipulate any time limit for them; rather, he sent Abu Sufyan Ibn Harb and Mugheerah Ibn Shu‘bah with them to demolish the idol.

They also requested that they be exempted from offering Salat and from having to destroy their idols by their own hands. Allah’s Messenger, peace and blessings of Allah be upon him, said: “As for your request not to demolish your idols by your own hands, we shall exempt you from that, but concerning your being excused from offering Salat, there is no good in a religion which is bereft of Salat.”

On the authority of Wahb who said: "I asked Jabir concerning Thaqeef and their pledge of allegiance. He said: 'They stipulated that they be exempted from paying Zakah and from participating in Jihad.' He heard the Prophet say afterward: “They will pay the Zakah and participate in Jihad once they accept Islam.”

Moosa Ibn ‘Uqbah mentioned that whenever their delegates went to Allah’s Messenger, peace and blessings of Allah be upon him, they would leave ‘Uthman Ibn Abul-‘As in their camp and when they returned to him around midday, he would approach Allah’s Messenger, peace and blessings of Allah be upon him, to ask him for some knowledge and to learn the Qur’an. Whenever he found

him sleeping, he would go to Abu Bakr As-Siddiq and he did not cease from this practice until he acquired the understanding of Islam and Allah's Messenger, peace and blessings of Allah be upon him, loved him dearly.

On the authority of 'Uthman Ibn Abul-'As who narrated: I once said: "O Messenger of Allah, make me the Imam of my people,"and he said, "You are appointed their Imam and lead according to the ability of the weakest of them and choose a Mu'adhdhin who would not receive payment for his calls."

Moosa Ibn 'Uqbah related that the delegation from Thaqeef consisted of ten individuals. When they came to the Messenger of Allah, peace and blessings of Allah be upon him, he lodged them at the Mosque so that they may listen to the Qur'an; they asked him concerning Riba' (interest), Zina (adultery) and Khamr (intoxicants) and he forbade for them all that.

They also asked him as to what should be done to their idol, and he said: "Demolish it." They said: "Impossible, if it comes to know of your intention to demolish it, its kindred will kill you." 'Umar Ibn Al-Khattab, may Allah be pleased with him, said: "Woe to you, Ibn 'Abd Yaleel, how ignorant you are. The deity is just a stone." They said: "O Messenger of Allah, undertake the demolition yourself. As for us, we shall never destroy it (with our own hands)." Allah's Messenger, peace and blessings of Allah be upon him, said: "I shall send with you someone who will destroy it." (2) They entered into a pact with him on that and further requested that they be allowed to precede his messengers to their town. Upon their return back home, their people inundated them asking for the news of their encounter with Allah's Messenger, peace and blessings of Allah be upon him.

They feigned grief saying that they had returned from a man who was severe and harsh-hearted who had unsheathed his sword and judged as he deemed fit and had stunned the Arabs. They told their people that he had prohibited Riba', Zina and Khamr and had ordered the demolition of their deity. Thaqeef broke into a frenzy saying: “We shall never consent to that!” They mobilized for war and preparedtheir weapons and lay in wait for two or three days. Then Allah cast terror into their hearts and they returned to their town and became repentant.

They turned to their delegates and said: “Return to him and relay to him our willingness and conclude a peace pact with him on our behalf.” The delegates said: “We have already done that and we found him to be the most pious of men, the best in fulfilling the terms of a treaty, the most merciful of men and the most truthful. We have been blessed by our journey to him and concerning the agreement which we have entered with him, have a full grasp of the agreement.” They said: “So why did you conceal all these things?” The delegates responded: “We intended that Allah remove from your hearts the arrogance of Shaitan.”

They yielded their position and a few days afterward, the envoys of the Prophet arrived. Khalid Ibn Al-Waleed had been appointed their leader. Among the Prophet’s envoys was Mugheerah Ibn Shu‘bah. They headed to Al-Lat and the men, women and children of Thaqeef gathered around Al-Lat. The majority of the people did not believe that demolishing it would be possible. In fact, they had assumed that it was invincible. Mugheerah got up, took a pick-ax and said to his companions: “I shall make you laugh at Thaqeef.” He struck the idol with the pick-ax and then he fell down shaking his leg. The people of Thaqeef broke into a

frenzied cry of joy. They said: “Allah has forsaken Mugheerah, the deity has killed him; let anyone dare to come near it again!” Upon hearing that, Mugheerah got up and said: “By Allah, people of Thaqeef, it is merely a despicable (statue made of) stone and mud; accept the Will of Allah and worship Him alone.” Then he struck the door and broke it. Then he climbed the effigy and other men ascended with him and they did not cease to demolish it stone by stone until they pulled it down.

The custodian of the idol said: “Its foundation shall be extremely angry and it will convulse the earth beneath them.” When Mugheerah heard that he said to Khalid, “Permit me to excavate its foundation.” He excavated it until he removed all the soil and made it into a heap. Then they returned to Allah’s Messenger, peace and blessings of Allah be upon him, and they distributed its wealth the same day and they gave thanks to Allah for giving glory to His religion and for aiding His Messenger.

The Death of ‘Abdullah Ibn Ubayy, MayAllah Disfigure Him

Muhammad Ibn Ishaq related on the authority of Usamah Ibn Zaid who narrated: Allah’s Messenger, peace and blessings of Allah be upon him, went to visit ‘Abdullah Ibn Ubayy during his illness from which he eventually died. When Allah’s Messenger, peace and blessings of Allah be upon him, saw in him the sign of death, he said: “By Allah, I used to warn you against loving the Jews.”

On the authority of Ibn ‘Umar who narrated that when ‘Abdullah Ibn Ubayy died, his son ‘Abdullah Ibn ‘Abdullah came to Allah’s Messenger, peace and blessings of Allah be upon him, who gave

his shirt to him and ordered him to shroud his father in it. Then he stood up to offer the funeral prayer for the deceased, but ‘Umar Ibn Al-Khattab, may Allah be pleased with him, took hold of his garment and said: “Would you offer the funeral prayer for him though he was a hypocrite and Allah has forbidden you to ask forgiveness for the hypocrites?” The Prophet, peace and blessings of Allah be upon him, said: “Allah has given me the choice (or Allah has informed me) saying: “Whether you (O Muhammad) ask forgiveness for them (hypocrites) or ask not forgiveness forthem ... (and even) if you ask seventy times for their forgiveness ... Allah will not forgive them” (Soorah At-Tawbah 9.80)

Then he added: “I will (appeal to Allah for his sake) more than seventy times.” So Allah’s Messenger, peace and blessings of Allah be upon him, offered the funeral prayer for him and we also offered the prayer along with him. Then Allah revealed: “And never (O Muhammad) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly, they disbelieved in Allah and His Messenger”. (Soorah At-Tawbah 9:84)

On the authority of Jabir Ibn ‘Abdullah who narrated that Allah’s Messenger, peace and blessings of Allah be upon him, came to the dead body of ‘Abdullah Ibn Ubayy after it had been placed in his grave. He ordered that he be taken out of the grave) and he was taken out. Then he placed him on his knees and threw some of his saliva on him and clothed him in his (the Prophet’s) own shirt.And Allah (SWT) knows best (why he did so).

A similar narration is recorded in Saheeh Al-Bukhari indicating that he gave him his shirt as compensation as he had given his

own shirt to ‘Abbas when he arrived in Madinah because no shirt fit him except that of ‘Abdullah Ibn Ubayy.

Ibn Ishaq related that the Ghazwah of Tabook was the last battle that was fought by Allah’s Messenger.

9th Year of Hijrah: The Messenger of Allah’s Appointment of Abu Bakr As-Siddiq as the Leader of the Hajj Delegation and the Revelation of Soorah Al-Bara’ah

Ibn Ishaq related that after the deputation of the people of Ta’if, who came to Allah’s Messenger, peace and blessings of Allah be upon him, in the month of Ramadan, Allah’s Messenger, peace and blessings of Allah be upon him, remained in Madinah for the remainder of Ramadan, Shawwal, Dhul-Qa‘dah and then he dispatched Abu Bakr as leader of the Hajj delegates in the 9th year to apprise the people of the Hajj rites. Meanwhile, the polytheists remained in their residences and did not hinder access to the House (Ka‘bah). Among them were those who had a temporary pact for a period of time with the Muslims. When Abu Bakr, may Allah be pleased with him, exited along with the other Muslims who were with him and they had evacuated the House, Allah revealed these first few Verses of Soorah At-Tawbah:

“Freedom from (all) obligations (is declared) from Allah and His Messenger to those of the Mushrikoon, (with whom you made a treaty). So travel freely (O Mushrikoon) for four months (as you will) throughout the land” up to the Verse: “And a declaration from Allah and His Messenger to mankind on the greatest day (the 10th of Dhul-Hijjah - the 12th month of Islamic calendar) that Allah is free from (all) obligations to the Mushrikoon and so

is His Messenger. So if you (Mushrikoon) repent, it is better for you, but if you turn away, then know that you cannot escape from the Punishment of Allah. And give tidings (O Muhammad) of a painful torment to those who disbelieve.” (Soorah At-Tawbah 9:3) till the end of the story.

Allah’s Messenger, peace and blessings of Allah be upon him, dispatched ‘Ali, may Allah be pleased with him, after Abu Bakr As-Siddiq, may Allah be pleased with him, in order to join him and to undertake the conveyance of AlBara’ah to the polytheists on behalf of Allah’s Messenger, peace and blessings of Allah be upon him, owing to his blood relationship with him as his cousin.

On the authority of Abu Hurairah who narrated: “Abu Bakr sent me during that Hajj in which he was the leader of the pilgrims along with an announcers whom he sent on the Day of Nahr to announce at Mina: 'No pagan shall perform Hajj after this year, and none shall perform the Tawaf around the Ka‘bah in the state of nudity.' Humaid added: The Prophet, peace and blessings of Allah be upon him, sent ‘Ali Ibn Abi Talib, may Allah be pleased with him, and ordered him to recite Soorah Al- Bara’ah aloud in public. Abu Hurairah added: “So ‘Ali, along with us, recited Bara’ah (loudly) before the people at Mina on the Day of Nahr and announced: 'No pagan shall perform Hajj after this year, and none shall perform the Tawaf around the Ka‘bah in a state of nudity'.”

On the authority of Muharrar Ibn Abi Hurairah reported from his father that: “I was with ‘Ali Ibn Abi Talib when Allah’s Messenger, peace and blessings of Allah be upon him, sent him. (He said): ‘What were you announcing?’ They replied: ‘We were announcing that none shall enter Paradise except a Believer and

none should circumambulate the Ka‘bah while in a state of nudity, and anyone with whom Allah’s Messenger has a pact, the duration of that pact is now four months. When the four months expire, Allah dissociates His Messenger from the polytheists. No polytheist shall be allowed to make pilgrimage to the Houseafter this year.’ I kept announcing till my voice became hoarse.”This chain of narrations is good except that there is an objection concerning the reporter’s statement that: “Anyone with whom Allah’s Messenger has a pact, the duration of that pact is now four months.”

Even though some have adopted this opinion, the more correct position is that: whoever had a pact (with Allah’s Messenger), its deadline was according to the fixed duration, however long it was— even if it spanned beyond four months. However, concerning those pacts whose durations were not determined, then for such was a moratorium of four months. The majority of pacts were those whose duration was less than four month from the beginning of the moratorium, then it was possible to apply the terms of the first category which is that its deadline was according to the fixed duration, however short it was. It is equally possible to say: It is deferred till four months elapsed because they have a greater right than those who did not have any pact at all in the first instance. And Allah (SWT) knows best.

Among the Various Events That Took Place in the 9th Year Was the Ghazwah of Tabook in the Month of Rajab

Al-Waqidi related that in Rajab of the same year, Najashi, the ruler of Abyssinia, died and Allah’s Messenger, peace and blessings of Allah be upon him, announced his death to the

people. In Sha‘ban, ‘Umm Kulthoom, the daughter of Allah’s Messenger’s died and Asma’ Bint ‘Umais along with Safiyyah Bint ‘Abdul-Muttalib washed her body . Some, however, claimed that she was washed by a number of Ansari women among whomwas Umm ‘Atiyyah.

I say: This is established in the Saheehain.

The 9th year also witnessed the peace treaties concluded with the king of Ailah, the people of Jarba’, Adhruh and the chief of Doumatal-Jandal as explained earlier on appropriate places.

In the same year, "Masjid Ad-Dirar" was built by a group of hypocrites and was soon demolished. It was a clandestine hostile camp. Allah’s Messenger, peace and blessings of Allah be upon him, made a proclamation concerning it and it was razed to the ground. In the month of Ramadan of that year, the delegation of Thaqeef arrived and they concluded a peace treaty on behalf of their people and returned to their people with a guarantee. Their chief idol, AlLat, was also broken as related earlier. Toward the end of the same year, ‘Abdullah Ibn Ubayy, the patron of the hypocrites died, May Allah curse him. A few months earlier, Mu‘awiyah Ibn Mu‘awiyah Al-Laithi, or Al-Muzani, also died. He was the one on whom Allah’s Messenger, peace and blessings of Allah be upon him, offered the funeral prayer, if the story is authentic.

In the same year, Abu Bakr, may Allah be pleased with him, led the Muslim pilgrims to Hajj with the permission of Allah’s Messenger, peace and blessings of Allah be upon him. It (the 9th year) also witnessed the arrival of various Arab delegations. This is why the 9th year is nicknamed the Year of the Delegates.

Emulating Al-Bukhari and others, here we put together a chapter on that.

The Book of Various Delegations that Came to Allah’s Messenger

According to Ibn Ishaq, after Allah’s Messenger, peace and blessings of Allah be upon him, conquered Makkah and returned from Tabook, and after Thaqeef had embraced Islam and pledged allegiance, Arab delegations came to him from different directions.

Ibn Hisham added that "Abu ‘Ubaidah related to me that the event occurred in the 9th year and that it was known as the Year of Delegations. Ibn Ishaq said that the Arab tribes were watching the emerging relationship between Islam and the Quraish for they did not deny that the Quraish were leaders and guides of men, the people of the Sacred Mosque, the pure progeny of Prophet Isma‘eel, the son of Ibrahim, and the leaders of the Arabs. In the first place, it was the Quraish who first waged war and opposed the Messenger of Allah. After the Conquest of Makkah, when the Quraish surrendered to Islam and Allah’s Messenger, the Arab tribes were convinced that they were in no position to wage war on Allah’s Messenger, peace and blessings of Allah be upon him, or demonstrate animosity toward him. Thus, they entered into the religion as Allah stated ‘in throngs’ coming to him from all directions. Allah says to His Prophet: When comes the Help of Allah (to you, O Muhammad, against your enemies) and the Conquest (of Makkah), And you see that the people enter Allah's religion (Islam) in crowds, glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives. (Soorah An-Nasr 110:1-3) " Meaning,

give praise to Allah for having made your religion triumphant and ask for His Forgiveness. Verily, He is the One Who accepts repentance and forgives.

I say: Muhammad Ibn Ishaq, Al-Waqidi, Al-Bukhari, and Al-Baihaqi have all mentioned that among the delegations were those whose arrival we have already mentioned under the events of the 9th year, or even from the Conquest of Makkah. Allah says: Not equal among you are those who spent and fought before the conquering (of Makkah) (with those among you who did so later). Such are higher in degree than those who spent and fought afterward. But to all, Allah has promised the best (reward). (Soorah Al-Hadeed 57:10)

Earlier we mentioned that Allah's Messenger, peace and blessings of Allah be upon him, said on the day of the Conquest of Makkah: "There is no Hijrah (i.e. migration) after the Conquest (of Makkah), but Jihad and good intentions remain."Thus, it is incumbent to make a distinction between the earlier delegations at the time of the Conquest among those whose arrival was considered a migration and the latter ones who joined them after the Conquest among those whom Allah has promised the best reward. Nevertheless they (latter ones) cannot be compared to those who preceded them in time, both in reward and excellence.

The Deputation of Muzainah

The first delegation to come and meet Allah's Messenger, peace and blessings of Allah be upon him, was from Mudar. They were four hundred delegates from Muzainah arriving in the month of Rajab of the 5th year. Allah's Messenger granted them the status

of migration in their locality. He said: “You are Muhajiroon wherever you are so you may return to your properties.” So they returned to their country.

Al-Bukhari, may Allah have Mercy on him, related in the chapterof the delegation of Banu Tameem, on the authority of Imran Ibn Husain who narrated that a delegation from Banu Tameem came to the Prophet, peace and blessings of Allah be upon him, and he said (to them): “Accept the good tidings, Banu Tameem!” They said: “O Allah’s Messenger! You have given us good tidings, so give us (something else).” Signs of displeasure appeared on his face. Then another delegation from Yemen came and he said (to them): “Accept the good tidings, for Banu Tameem refuses to accept them.” They replied, “We have accepted them, O Allah’s Messenger!”

Al-Bukhari also related that ‘Abdullah Ibn Az-Zubair informed them that a group of riders belonging to Banu Tameem came to the Prophet. Abu Bakr, may Allah be pleased with him, said (to the Prophet): “Appoint Al-Qa‘qa’ Ibn Ma‘bad Ibn Zurarah as (their) leader.” ‘Umar, may Allah be pleased with him, said (to the Prophet): “Appoint Al-Aqra’ Ibn Habis instead.” Thereupon Abu Bakr, may Allah be pleased with him, said (to ‘Umar): “You just want to oppose me.” ‘Umar replied: “I did not want to oppose you.” So both of them argued so much that their voices became louder, and then the following Verses were revealed concerning that: O you who believe! Do not put (yourselves) forward before Allah and His Messenger... (till the end of Verse) (Soorah Al- Hujurat 49:1)

Al-Bukhari also related it through more than one route on the authority of Ibn Abi Mulaikah with different wordings. We have

mentioned that in the Tafseer in the interpretation of the Verse: O you who believe! Raise not your voices above the voice of the Prophet. (Soorah Al-Hujurat 49:2)

Al-Waqidi has mentioned the reason for their coming. He said: They had declared war on Banu Khuza‘ah and Allah’s Messenger, peace and blessings of Allah be upon him, dispatched against them Uyainah Ibn Badr at the head of a raiding contingent of fifty men which consisted of neither an Ansari nor a Muhajir. The contingent captured eleven men, ten women and thirty children from them. So their leaders came on account of their prisoners.

It is said that 60 or 70 of them arrived for that reason. Among them were: ‘Utarid, Az-Zibriqan, Qais Ibn Asim, Qais Ibn Al-Harith, Nu‘aim Ibn Sa’d, Al-Aqra’ Ibn Habis, Rabah Ibn Al-Harith and ‘Amr Ibn Al-Ahtam. They entered the mosque when Bilal had given the call for the Zuhr prayer and the people were waiting for the Messenger of Allah, peace be upon him, to come out to lead them (in prayer). These people, in haste, called him from behind the dwellings, and then the revelation concerning came. Al-Waqidi also mentioned about their orator and poet and that Allah’s Messenger, peace and blessings of Allah be upon him, ordered for each of them 10 Ooqiyyahs except ‘Amr Ibn Al-Ahtam who was given 5 Ooqiyyahs due to his young age. And Allah (SWT) knows best.

Ibn Ishaq related that this Divine Revelation came concerning them: Verily! Those who call you from behind the dwellings, most of them have no sense. And if they had patience till you could come out to them, it would have been better for them. And

Allah is Oft-Forgiving, Most Merciful. (Soorah AlHujurat 49:4,5)

Ibn Jareer related on the authority of Al-Bara' concerning the Verse: Verily! Those who call you from behind the dwellings, that a man came to Allah's Messenger, peace and blessings of Allah be upon him, and said: "O Muhammad, O Muhammad! My praise is embellishing and my disparagement is damning." The Prophet, peace and blessings of Allah be upon him, said: "That (description is fitting) (only) for Allah, the Exalted." This chain is good and well-connected.

It is related fromAl-HasanAl-Basri and Qatadah in a mursal form and the name of this man has been mentioned from Abu Salamah Ibn 'Abdur Rahman from Al-Aqra' Ibn Habis said that he called Allah's Messenger, peace and blessings of Allah be upon him, saying: "O Muhammad, O Muhammad!" In another narration, he said: "O Messenger of Allah!" But he did not respond to him. Then he said: "O Messenger of Allah, my praise is embellishing and my disparagement is dishonoring." The Prophet, peace and blessings of Allah be upon him, then said: "That (description is fitting) (only for) Allah."

Narration Concerning the Merits of Banu Tameem

Abu Hurairah narrated: "Since I heard three things from Allah's Messenger, peace and blessings of Allah be upon him, my love for Banu Tameem has never declined. I heard Allah's Messenger, peace and blessings of Allah be upon him, say about them that they would put up the strongest resistance against the Dajjal from my Ummah. There was a slave-girl in the house of

‘A’ishah (May Allah be pleased with her) who was from Banu Tameem and Allah’s Messenger, peace and blessings of Allah be upon him, said: 'Set her free, for she is from the offspring of Isma‘eel'.” The narrator said: When their consignment of Zakah was brought to him, Allah’s Messenger, peace and blessings of Allah be upon him, said: “This is the charity of our people.” It is related by Muslim.

Delegation of Banu ‘Abdul Qais

After the delegates of Banu Tameem, Al-Bukhari mentions the delegation of Banu ‘Abdul-Qais.

Abu Jamrah narrated: "I said to Ibn ‘Abbas that I have an earthenware containing Nabeedh (i.e. water and dates or grapes) for me, and I drink it while it is sweet. If I drink too much of it while with the people for a long period of time, I get afraid that they may discover it (for I will appear as if I were drunk).” Ibn ‘Abbas said: “A delegation of ‘Abdul Qais came to Allah’s Messenger, peace and blessings of Allah be upon him, and he said to them: ‘Welcome, O people! You will neither have any disgrace nor will you regret.’ They said: ‘O Allah’s Messenger, there are the Mudar polytheists between you and us, so we cannot come to you except in the sacred months. So please teach us some injunctions to which if we adhere they will cause us to be admitted into Paradise. We will preach that to our people who have remained behind.’ The Prophet, peace and blessings of Allah be upon him, said: ‘I order you to do four things and forbid you from four things. (I order you) to believe in Allah. Do you know what it is to believe in Allah? It is to testify that none has the right to be worshipped (in truth) except Allah, Alone. I also order you to offer prayers perfectly, to pay the Zakah, and to fast

the month of Ramadan and to give the Khums (i.e. one-fifth of the booty) (for Allah's sake). I forbid you from four other things (i.e. the wine that is prepared in) Ad-Dubba', AnNaqeer, Al-Hantam and Al-Muzaffat'."

Al-Wazi' Ibn Zari' narrated: On the authority of Umm Aban, the daughter of Al-Wazi' Ibn Zari‘, from her grandfather, who was a member of the deputation of ‘Abdul Qais, who said: "When we came to Madinah, we raced to be the first to dismount and kissthe hand and foot of the Messenger of Allah, peace and blessings of Allah be upon him. But Al-Ashajj Al-Mundhir waited until he came to the bundle of his clothes. He put on his two garments and then he went to the Prophet. He said to him: ‘You have two characteristics which Allah likes: gentleness and deliberation.' He asked: ‘Have I acquired them or has Allah created (them as part of) my nature?' He replied: ‘Allah has created (them) in your nature.' He said: ‘Praise be to Allah Who has created in my nature two characteristics which Allah and His Messenger like'."

She also narrated that her grandfather Az-Zari' went to Allah's Messenger, peace and blessings of Allah be upon him, along with a mentally disabled son of his or his nephew. "My grandfather said: 'When we got to Allah's Messenger, peace and blessings of Allah be upon him, in Madinah, I said to him: I have with me my son (or my nephew) who is insane, I have brought him to you so that you may supplicate to Allah, the Exalted, for him. The Prophet, peace and blessings of Allah be upon him, said: ‘Bring him to me.' I took him with me to see him while he was on his mount. I removed his journey cloth and adorned him in two nice garments and I held his hands and took him to Allah's Messenger, peace and blessings of Allah be upon him. (When we got to him) he said: ‘Bring him closer to me and turn his back

toward me.’ He held his upper and lower garments and began to beat his back until I could see the whiteness of his armpit. He kept saying: ‘Come out, O enemy of Allah! Come out, O enemy of Allah!’ Then the boy wore a healthy look different from his earlier appearance. Allah’s Messenger, peace and blessings of Allah be upon him, made him sit in his front and then requested for water. When it was brought, he wiped his face with it and supplicated for him. Consequently, there was no one in the delegation that was preferred to him after the supplication of Allah’s Messenger (for him) '.”

Al-Bukhari related on the authority of Ibn ‘Abbas, who narrated: The first Jumu‘ah prayer which was offered outside of the Mosque of Allah’s Messenger took place in the mosque of the tribe of ‘Abdul Qais at Juwatha in Bahrain.

Al-Bukhari related on the authority of Umm Salamah that Allah’s Messenger, peace and blessings of Allah be upon him, delayed the two Raka‘ahs after the Zuhr prayer until after the ‘Asr prayer in her house on account of the arrival of the delegation from ‘Abdul -Qais.

I say: There is an indication in the words of Ibn ‘Abbas which suggest that the arrival of the delegation of ‘Abdul Qais occurred before the Conquest of Makkah owing to their statement: “Allah’s Messenger, the polytheists of Mudar are between us and you, so we cannot come to you except during the sacred months.” And Allah (SWT) knows best.

The Story of Thumamah and the Delegation from Banu Haneefah With Musailimah, the Liar, May the Curse of Allah be on Him

Al-Bukhari related on the authority of Abu Hurairah who narrated that the Prophet sent some cavalry toward Najd and they brought a man from the tribe of Banu Haneefah who was namedThumamah Ibn Uthal. They fettered him to one of the pillars of the Mosque. The Prophet, peace and blessings of Allah be upon him, went to him and said: “What have you got, Thumamah?” He replied: "I have got a good thought, O Muhammad! If you kill me, then you will have killed a person who has already killed somebody; if you were to set me free, you would do a favor to one who is grateful; and if you want property, then ask me for whatever wealth you want.” He was left until the next day when the Prophet said to him: “What have you got, Thumamah?” He said: “What I have told you; i.e. if you set me free, you would do a favor to one who is grateful.” The Prophet, peace and blessings of Allah be upon him, left him until the day after, and he said: “What have you got, Thumamah?” He said: “I have got what I told you.” On that the Prophet said: “Release Thumamah.”

So, Thumamah went to a garden of date-palm trees near the Mosque, took a bath and then entered the Mosque and said: “I testify that none has the right to be worshipped except Allah, and I also testify that Muhammad is His Messenger! By Allah, O Muhammad, there was no face on the surface of this Earth that was more disliked by me than yours, but now your face has become the most beloved to me. By Allah, there was no religion more disliked by me than yours, but now it is the most beloved religion to me. By Allah, there was no town more disliked by me

than your town, but now it is the most beloved town to me. Your cavalry arrested me (at the time) when I was intending to perform ‘Umrah. What should I do?” The Prophet, peace and blessings of Allah be upon him, gave him good tidings (congratulated him) and ordered him to perform ‘Umrah. So when he came to Makkah, someone said to him, “You have become a Sabian?” Thumamah replied, “By Allah, I have embraced Islam with Muhammad, the Messenger of Allah. By Allah, not a single grain of wheat will come to youfrom Yamamah unless the Prophet gives his permission.”

Al-Bukhari narrated on the authority Ibn ‘Ubaidullah Ibn ‘Utbah who narrated: "We were informed that Musailimah Al-Kadhdhab (the liar) had arrived in Madinah and stayed in the house of the daughter of Al-Harith. The daughter of Al-Harith Ibn Kuraiz was his wife and she was the mother of ‘Abdullah Ibn Amir. There came to him Allah’s Messenger, peace and blessings of Allah be upon him, accompanied by Thabit Ibn Qais Ibn Shammas, who was called the orator of Allah’s Messenger, peace and blessings of Allah be upon him. Allah’s Messenger, peace and blessings of Allah be upon him, was holding a stick in his hand. The Prophet, peace and blessings of Allah be upon him, stopped before Musailimah and spoke to him. Musailimah said to him: 'If you wish, we would not interfere between you and the rule, on condition that the rule will be ours after you.' The Prophet, peace and blessings of Allah be upon him, said: 'If you were to ask me for this stick, I would not give it to you. I think you are the same person who was shown to me in a dream. And this is Thabit Ibn Qais who will answer you on my behalf.' The Prophet, peace and blessings of Allah be upon him, then went away.

"I asked Ibn ‘Abbas about the dream Allah’s Messenger, peace and blessings of Allah be upon him, had mentioned. Ibn ‘Abbas said: 'Someone told me that the Prophet said: 'When I was sleeping, I saw in a dream that two gold bangles were put in my hands, which frightened me and made me dislike them. I was allowed to blow on them, and when I blew at them, both of them flew. I interpreted them as two liars who would appear.’ One of them was Al-Ansi who was killed by Fairooz in Yemen and the other was Musailimah AlKadhdhab.”

Abul-Qasim As-Suhaili said: He was Musailimah Ibn Thumamah Ibn Kabeer Ibn Habeeb Ibn Al-Harith Ibn Abdul-Harith Ibn Hiffan Ibn Dhuhl Ibn AdDool Ibn Haneefah. He was nicknamed Abu Thumamah or Abu Haroon. He also named himself Rahman so he was referred to as Rahman of Yamamah. His age by the time he was killed was 150 years. He knew some magic. He could insert an egg into a small bottle and he was the first person to do that. He would also break the wing of bird and join it together again. He claimed that a deer used to come to him from the mountain and he would milk it.

I say: We shall relate some of his story while discussing his killing.

As-Suhaili and others relate that Ar-Rajjal Ibn Unfuwah, hisreal name being Nahar Ibn Unfuwah, had accepted Islam andhad learned some portions of the Qur’an and accompanied the Messenger of Allah, peace and blessings of Allah be upon him, for a while. Once, Allah’s Messenger, peace and blessings of Allah be upon him, met him while he was sitting along with Abu Hurairah and Furat Ibn Hayyan and he said to them: “The molar of one of you in the Hellfire will be (as big) as Uhud.” The latter

two individuals never ceased to be afraid till Rajjal apostatized along with Musailimah and acknowledge for him visitors and that Allah’s Messenger, peace and blessings of Allah be upon him, gave him a share in the matter along with him. He rendered a portion of what he used to memorize from the Qur’an. Musailimah invited him to himself and the great Fitnah (trial) of Banu Haneefah came to pass. Zaid Ibn Al-Khattab killed him in the battle of Yamamah as shall be related shortly.

As-Suhaili also related that the mu’aththin of Musailimah was a man called
Hujair. He was a battle schemer in the presence of Muhakkam Ibn At-Tufail. Sajah, who was nicknamed UmmSadir, also aligned with them and Musailimah married her. There are a couple of licentious stories concerning her. The name of her mu’aththin was Zuhair Ibn ‘Amr while some said he was Janabah Ibn Tariq. It is also said that Shibth Ibn Rib‘ee also acted in that capacity for her as well but later accepted Islam. She also accepted Islam during the reign of ‘Umar Ibn Al-Khattab and she became a very good Muslim.

On the authority of ‘Abdullah Ibn Mas‘ood who narrated: Ibn An-Nawwahal and Ibn Uthal, two emissaries of Musailimah Al-Kadhdhab came toAllah’s Messenger, peace and blessings ofAllah be upon him, and he said to both of them: “Do you testify that I am a Messenger of Allah?” They both said: “We bear witness that Musailimah is a messenger of Allah.” Allah’s Messenger, peace and blessings of Allah be upon him, said: “I believe in Allah and His Messengers, if I were to kill any messenger I would have killed both of you.” ‘Abdullah Ibn Mas‘ood added: “Thus the practice of not killing messengers continued.” ‘Abdullah said: “As for Ibn Uthal, Allah has sufficed

him. As for An-Nawwahah, he never ceased to dominate my mind until Allah made me overpower him.

Shortly, we shall relate the death of Al-Aswad Al-Ansi toward the end of the life of Allah's Messenger, peace and blessings of Allah be upon him, and the death of Musailimah Al-Kadhdhab during the days of Abu Bakr's Caliphate, and what became of Banu Haneefah.

The Delegation of the People of Najran

Al-Bukhari related on the authority of Hudhaifah who narrated: Al-Aqib and Sayyid, the rulers of Najran, came to Allah'sMessenger, peace and blessings of Allah be upon him, with the intention of doing Li'an. One of them said to the other: "Do not do (this Li'an) for, by Allah, if he is a Prophet and we do this Li'an, neither we, nor our offspring after us will be successful." Then both of them said (to the Prophet): "We will give what you ask, but you should send a trustworthy man with us, and do not send any person with us but an honest one." The Prophet, peace and blessings of Allah be upon him, said: "I will send an honest man who is truly trustworthy." Every one of the Companions of Allah's Messenger, peace and blessings of Allah be upon him, wished to be that person. The Prophet, peace and blessings of Allah be upon him, said: "Get up, Abu 'Ubaidah Ibn Al-Jarrah." When he got up, Allah's Messenger, peace and blessings of Allah be upon him, said: "This is the trustworthy man of this (Muslim) nation."

Yoonus said: The ruler of Najran was a Christian but became Muslim. Allah's Messenger, peace and blessings of Allah be

upon him, had written to the people of Najran prior to their coming to him:

“In the Name of the God of Ibrahim, Ishaq and Ya‘qoob. From Muhammad, Allah’s Messenger, to the prelate and to the people of Najran; if you accept Islam then I will give praise to the God of Ibrahim, Ishaq and Ya‘qoob. I am inviting you to the worship of Allah away from the worship of slaves; I invite you to the Authority of Allah away from the authority of slaves. However, if you decline, then it is incumbent on you to pay the Jizyah. If you reject, then I warn you of a war.”

When the letter was received by the prelate and he readits contents, he was filled with great fright. He sent for a man from the people of Najran who was known as Shurahbeel Ibn Wada‘ah from Hamdan. Whenever a problem erupted, no one was consulted before him. When he came, the prelate handed him the letter sent by Allah’s Messenger. The prelate said: “Abu Maryam, what is your opinion?” Shurahbeel said: “You are well aware of Allah’s promise to Ibrahim concerning the progeny of Isma‘eel and Prophethood so there is no assurance that this is not the same man (promised). I do not have an opinion in the matter of Prophethood. If it were an issue from the mundane matters I would have preferred an opinion and exerted effort to arrive at a sound judgment for you.” The prelate said to him: “Relax and take a seat.” Shurahbeel sat down close to him and the prelate sent for another person from the people of Najran named ‘Abdullah Ibn Shurahbeel. He read the letter to him and then asked him his opinion and he spoke in a manner similar to what Shurahbeel had said. Again the prelate said to him: “Relax and take a seat,” and he sat close to him. The prelate sent for yet another person from the people of Najran called Jabbar Ibn Faid

from Banu Al- Harith Ibn Ka‘b, a member of Banu Al-Himas. Again, he read the letter to him and asked him for an opinion concerning it. Again, the man responded in a similar manner as that of Shurahbeel and ‘Abdullah and the prelate asked him to take a seat, which he did.

When their opinions were heard, and it was established that they all had the same opinion, the prelate asked for a bell and rang it. He raised his hood in the hermitage. This was their manner when they were alarmed in the daytime. Whenever they were alarmed in the night time, they would ring the bell and then kindle a fire in their hermitage. Once the bell was rung and the hood was raised, all the people, from the upper and the lower part of the entire valley up to the distance of a day’s journey for a fast rider, gathered. There were 73 villages and one hundred and twenty fighters. The prelate read the letter of Allah’s Messenger, peace and blessings of Allah be upon him, to them and then requested for their opinion. The intelligent ones among them suggested that they send Shurahbeel Ibn Wada‘ah Al-Hamdani, ‘Abdullah Ibn Shurahbeel Al-Asbahi and Jabbar Ibn Faid Al-Harithi to gather more information about the Messenger of Allah.

So they headed for Madinah. Once they arrived there, they took off their journey clothes and adorned themselves with jewelry and gold rings, and then they proceeded to see the Messenger of Allah. They gave him the greetings but he did not return their greeting. They attempted to engage him in a discussion all day long but he refused to speak with them while they were wearing their jewelry and gold rings. They then went in search of ‘Uthman Ibn ‘Affan and ‘Abdur Rahman Ibn ‘Awf, may Allah be pleased with them, both of whom they had known. They found both of them in the midst of a gathering of the Ansar and the

Muhajiroon. They said: "O 'Uthman and 'Abdur Rahman, your Prophet wrote to us and we came in response to him but when we went to see him, we gave him the greeting but he did not respond to our greeting; we attempted to speak with him all day but he declined to speak to us. What do you both suggest we do, should we return (back home) ?" 'Uthman and 'Abdur Rahman turned to 'Ali, may Allah be pleasede with him, who was also present in the gathering and asked for his opinion concerning the complaint of the delegates. 'Ali said to them: "I suggest that they take off their jewelry and gold rings, wear their journey clothes and then return to him."

They did so and they greeted the Prophet, peace and blessings of Allah be upon him, and this time he returned their greeting and then said:

"By the One Who sent me with the Truth, they had come to me at first instance while Iblees was with them." They exchanged questions and they continued in that until they finally asked: "What do you say about 'Eesa, for we shall returnto our people who are Christians? We will be pleased to hear what you have to say concerning him if you are truly a Prophet." Allah's Messenger, peace and blessings of Allah be upon him, said: "I do not have anything (to say) concerning him today, but wait until I tell you what Allah will say concerning him." By the following morning Allah had revealed this Verse:

Verily, the likeness of 'Eesa (Jesus) before Allah is the likeness of Adam. He created him from dust, then (He) said to him: 'Be!' - and he was. (This is) the truth from your Lord, so be not of those who doubt. Then whoever disputes

with you concerning him ‘Eesa after (all this) knowledge that has come to you,
(i.e. ‘Eesa) being a slave of Allah, and having no share in Divinity. Say: (O
Muhammad) ‘Come, let us call our sons and your sons, our women and your women, ourselves and yourselves - then we pray and invoke (sincerely) the Curse of Allah upon those who lie’.” (Soorah Aal ‘Imran 3:59-61)

However, they failed to acknowledge that.

The following morning they still showed sign of not accepting Allah’s Words concerning ‘Eesa. The Messsenger of Allah came forward, wrapping AlHasan and Al-Husain under his garment while Fatimah was walking behind him, to challenge them to a Mubahalah (a mutual cursing on the liar between two contending individuals or groups). At the time, he had a number of women. Apprehensive of the course of events, Shurahbeel said to his remaining two companions: “You both know well that if you were to merge all of the inhabitants of the upper and lower part of the valley, they will not initiate an action except from my opinion. I swear by Allah, right now, I foresee a grave matter. If this man is truly a Prophet that has been sent and we dare exchange curses with him then not a single hair or nail of us will escape destruction.” His two other companions asked: “So what do you suggest, Abu Maryam?” He said: “I suggest that we ask him to decide upon the matter for I see him to be a man who would neverexceed the limit in judgment.” The other two companions agreed and Shurahbeel went to meet the Messenger of Allah. He said to him: “I opine something better than engaging you in an exchange of curses.” The Prophet, peace and blessings of Allah be upon him, asked: “What is that?” Shurahbeel replied:

“We leave you to decide on a matter from this day until nightfall and from night till daybreak. Whatever you decide will be acceptable to us.”

Allah’s Messenger, peace and blessings of Allah be upon him, asked: “Perhaps, someone will oppose you from those whom you left behind?” Shurahbeel said: “You may ask my two companions.” Allah’s Messenger, peace and blessings of Allah be upon him, asked them and they said: “The entire valley does not initiate or reject except by Shurahbeel’s advice.” Thus Allah’s Messenger, peace and blessings of Allah be upon him, returned without engaging them in Mubahalah. The following morning he came back and wrote this document for them:

“In the Name of Allah, the Beneficent the Merciful. This is a document written by Muhammad, the unlettered Prophet, the Messenger of Allah, peace and blessings of Allah be upon him, for (the people of) Najran on condition that they would pay to the Muslims two thousand suits of garments, half in Safar, and the rest in Rajab...”

The sub-narrator related the terms of the agreement in its entirety until he said: “Witnessed by Abu Sufyan Ibn Harb, Ghailan Ibn Amr, Malik Ibn ‘Awf from Bani Nasr, Al-Aqra’ Ibn Habis Al-Hanzali and Al-Mugheerah Ibn Shu‘bah.” They took their document and left for Najran.

The delegates entered Najran and came to the monk Ibn Abi Shamir AzZabeedi in his hermitage and said to him: A Prophet has been raised in Tihamah and they related to him the deputation of Najran to Allah’s Messenger, peace and blessings of Allahbe upon him, and that he had challenged them to an exchange of mutual curse and they had declined, Bishr Ibn Mu‘awiyah had

gone over to him and had accepted Islam." The monk said: "Bring me down otherwise I shall throw myself down from this hermitage." They lowered him, bringing along with him a gift. Then he proceeded to Allah's Messenger, peace and blessings of Allah be upon him,. He stayed with him for a while listening to the Qur'an and then returned to his people. He did not accept, but had promised to return; however, it was not possible for him until Allah's Messenger, peace and blessings of Allah be upon him, died.

The prelate Abul-Harith also came to Allah's Messenger along with some leaders, deputies and noblemen and they stayed listening to what was being revealed to Allah's Messenger. Then he (the Prophet) wrote this document for this prelate and the prelates after him:

"In the Name of Allah, the Beneficent, the Merciful. From Muhammad, the Prophet, to the prelate, Abul-Harith, and all the prelates of Najran after him, as well as all the priests, monks and all those under their authority, small or large, all (have been provided the) security of Allah and His Messenger. No prelate, priest, or monk shall be displaced and none of their rights or authorities, which they currently enjoy, shall be denied to them. This is a security of Allah and His Messenger forever as long as they give good advice and behave well and they are not burdened with oppression and not being oppressors." Mugheerah Ibn Shu'bah wrote down the document.

The Deputation of Banu ‘Amir and the Story of ‘Amir Ibn At-Tufail and Arbad Ibn Qais, May Allah Curse Them Both

Ibn Ishaq said: Among the delegates of Banu ‘Amir which came to Allah’s Messenger, peace and blessings of Allah be upon him, were ‘Amir Ibn AtTufail, Arbad Ibn Qais and Jaz’ Ibn Khalid Ibn Ja‘afar and Jabbar Ibn Sulma Ibn Malik Ibn Ja‘afar. The three of them were the leaders of their people and the evil ones from among them. Allah’s enemy, ‘Amir, arrived in the presence of Allah’s Messenger, peace and blessings of Allah be upon him, while intending treachery against him. His people told him: “O Amir, people are already accepting Islam, why don’t you also follow suit?” He said: “I have vowed that I shall not cease until the Arabs follow my heels. Should I then follow this fellow from the Quraish?” He then said to Arbad: “When we get to him, I will divert his attention away from you so that you may smite him with your sword.”

When they got to the Messenger of Allah, peace and blessings of Allah be upon him, ‘Amir said to him: “O Muhammad, take me as a friend.” The Prophet, peace and blessings of Allah be upon him, said: “By Allah, not until you believe in Allah, Alone.” Again, ‘Amir repeated his request and continued to engage him in discussion while expecting Arbad to do what they had agreed on, but the latter remained still. When ‘Amir saw the inaction of Arbad, he put the same request to Allah’s Messenger, peace and blessings of Allah be upon him: “O Muhammad, take me as a friend.” Again the Prophet, peace and blessings of Allah be upon him, said: “Not until you believe in Allah, Alone, and not associating any partner with him.” When Allah’s Messenger, peace and blessings of Allah be upon him, declined insistently,

hesaid: “By Allah, I will spread the earth against you with cavalry and infantry.” When he departed, Allah’s Messenger, peace and blessings of Allah be upon him, supplicated: “Allah suffice me (i.e. protect me) against ‘Amir Ibn At-Tufail.”

When they left the presence of Allah’s Messenger, peace and blessings of Allah be upon him, ‘Amir said to Arbad: “Why didn’t you do as I had commanded you? By Allah, there was no man on Earth whom I feared more than you, but, by Allah, I shall never fear you after today.” Arbad said: “Do not be hasty in passing judgment on me. By Allah, each time I made an effor to carry out what you had ordered me, you came in between me and the man in such a way that I could see none but you. Should I then smite you with the sword?”

They continued on their homeward journey. After they had covered part of the distance, Allah sent a plague on ‘Amir which afflicted him on the neck and he died as a result of it in the house of a woman from Banu Salool. He kept saying: “Banu ‘Amir, a boil like the boil of a young camel in the house of a woman from Banu Salool!”

I say: Apparently, the story of ‘Amir Ibn At-Tufail preceded the Conquest of Makkah even though Ibn Ishaq and Al-Baihaqi have both mentioned it after the Conquest. That is owing to Al-Hafiz Al-Baihaqi’s narration.

On the authority of Anas Ibn Malik came the story of Bi’r Ma‘oonah, ‘Amir Ibn At-Tufail’s murder of Haram Ibn Milhan, maternal uncle of Anas Ibn Malik and his treachery against the companions of Bi’r Ma‘oonah till they were all slaughtered except ‘Amr Ibn Umayyah.”

Al-Awza'i related that Yahya said: Allah's Messenger, peace and blessings of Allah be upon him, spent thirty days cursing 'Amr Ibn At-Tufail: "Allah suffice (protect) me with whatever You wish against 'Amr Ibn At-Tufail and send to him what will kill him." Then Allah sent upon him a plague.

Ibn Ishaq related: After burying him, his companion returned in winter to the land of Banu 'Amir. When he arrived, the people questioned him about what had happened and he said: "Nothing. By Allah, he invited us to worship someone. I wish he were here now so that I could shoot him with arrows to kill him." After a day or two, he went out to sell his camel when Allah sent a thunderbolt upon him and his camel and they were incinerated.

On the authority of Ibn 'Abbas who said: Then Allah revealed concerning 'Amir and Arbad: Allah knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion. All-Knower of the Unseen and the seen, the Greatest, the Highest.It is the same (to Him) whether any of you conceal his speech or declare it openly, whether he be hid by night or go forth freely by day. For each (person), there are angels in succession, before and behind him. They guard him by the Command of Allah (Soorah Ar-Ra'd 13:8-11) i.e. Muhammad.

Then Allah mentions about Arbad and his death: It is He who shows you the lightning, as a fear (for travelers) and as a hope (for those who wait for rain). And it is He Who brings up (or originates) the clouds, heavy (with water). And Ar- Ra'd (thunder) glorifies and praises Him, and so do the angels because

of His Awe, He sends the thunderbolts, and therewith He strikes whom He wills, yet they (disbelievers) dispute about Allah. And He is Mighty in strength and Severe in punishment. (Soorah Ar-Ra‘d 13:11-13)

The Arrival of Dimam Ibn Tha‘labah to Allah’s Messenger as a Delegate of His People, Banu Sa’d Ibn Bakr

On the authority of Anas Ibn Malik who narrated: “We were forbidden from asking Allah’s Messenger, peace and blessings of Allah be upon him, (too many) questions and we would be delighted when an intelligent Bedouin came to ask him questions while we listened. Once a Bedouin came and asked: 'O Muhammad, your envoy came to us and informed us that you claim that you have been sent by Allah.” The Prophet, peace and blessings of Allah be upon him, said: “He has spoken the truth.” The Bedouin said: “Who created the heavens?” The Prophet, peace and blessings of Allah be upon him, replied: “Allah.” The Bedoiun asked: “Who created the Earth.” The Prophet, peace and blessings of Allah be upon him, again said: “Allah.” He againasked: “Who erected this mountain and created in it whetever He has created?” Again the Prophet, peace and blessings of Allah be upon him, answered: “Allah.” The Bedouin said: “I ask you by Allah, the One Who created the heavens and the Earth, and Who erected the mountain, is it Allah Who has sent you?” “Yes,” the Prophet, peace and blessings of Allah be upon him, answered.

The Bedouin further said: “Your envoy also claims that five salawaat are obligatory on us day and night.” “He has spoken the truth,” the Prophet, peace and blessings of Allah be upon him,

replied. “Is it Allah who has commanded you this?” the man asked and the Prophet, peace and blessings of Allah be upon him, replied in the affirmative. The Bedouin also asked: “Your envoy also states that we are obliged to pay Zakah from our wealth.” Again the Prophet, peace and blessings of Allah be upon him, said: “He has spoken the truth.” “Is it Allah who has commanded you this?” the man asked and the Prophet, peace and blessings of Allah be upon him, again replied in the affirmative. Again the Bedouin said: “Your envoy also says that fasting in the month of Ramadan is obligatory on us every year.” The Prophet, peace and blessings of Allah be upon him, said: “He has spoken the truth.” The man then said: “ (I ask you) by Him Who has sent you, is it Allah Who has commanded you this?” The Messenger of Allah, peace and blessings of Allah be upon him, said: “Yes.” The Bedouin said: “Your envoy also says that upon us is the obligation of Hajj to the House for he who is able and finds the way to it.” The Prophet, peace and blessings of Allah be upon him, said: “He has spoken the truth.” Then he turned to go and said: “By Him Who has sent you with the Truth, I shall neither increase this nor decrease it whatsoever.” The Prophet, peace and blessings of Allah be upon him, then said: “If he is truthful (to his vow), he shall enter Paradise.” This Hadith is recorded in theSaheehain and other books.

The Arrival of the Delegation of Tayy’ Along With Zaid Al-Khail

Ibn Ishaq related about the delegation of Tayy’ which included Zaid Al-Khail who was their leader. When they reached Allah’s Messenger, peace and blessings of Allah be upon him, they had a discussion with him and he presented Islam to them, which they accepted and became good Muslims. As related to me by an

impeccable source from the people of Tayy', Allah's Messenger, peace and blessings of Allah be upon him, said to them: "The Arabs are never exact at estimating people. They have never told me about the virtues of a man correctly; for when I see the man concerned I realize that they have overestimated him except Zaid Al-Khail, when I met him I knew that they had underestimated him." Allah's Messenger, peace and blessings of Allah be upon him, nicknamed him Zaid Al-Khair and apportioned to him Faid and two other pieces of land with it and wrote a document for him concerning that.

He left the presence of Allah's Messenger, peace and blessings of Allah be upon him, to return to his people. Allah's Messenger, peace and blessings of Allah be upon him, said: "If Zaid survives the fever of Madinah, then he would not (be blemished)." Ibn Ishaq added: When he got to a part of the territory of Najd by one of its oases called Fardah, he was gripped by fever and he died there. When he felt the pangs of death, he said:

Are my people departing toward the East in the early morning?
While I am left alone in house by (the spring of) Fardah at Najd
How many days have gone by when I took ill and I was
visitedby the visitors

Whoever (from them) is not righteous will toil.

When he died, his wife, due to her ignorance, paucity of intelligence and piety she burned the document written for him by Allah's Messenger, peace and blessings of Allah be upon him.

I say: It is recorded in the Saheehain on the authority of Abu Sa'eed that 'Ali Ibn Abi Talib sent to the Messenger of Allah, peace and blessings of Allah be upon him, from Yemen some

gold alloyed with clay in a leather bag dyed in the leaves of Mimosa. He distributed it among four men: Zaid Al-Khail, ‘Alqama Ibn Ulathah, Aqra’ Ibn Habis and ‘Uyainah Ibn Badr.

The Story of Adiyy Ibn Hatim At-Tayy’

Al-Bukhari related in the Saheeh the delegation of Tayy’ and the Hadith of Adiyy Ibn Hatim: On the authority of Adiyy Ibn Hatim who narrated: "We came to ‘Umar, may Allah be pleased with him, in a delegation (during his rule). He started calling the men one by one, calling each by his name. (As he did not call me early) I said to him: 'Do you not recognize me, O Commander of the Believers?' He said: 'Yes, you embraced Islam when they (i.e. your people) disbelieved; you came (to the Truth) when they ran away; you fulfilled your promises when they broke theirs; and you recognized it (i.e. the Truth of Islam) when they denied it.' On that, Adiyy said: 'From now on I do not care (what happens to me) '.”

Ibn Ishaq related that as for Adiyy Ibn Hatim, he used to say as related to me: “No Arab detested the Messenger of Allah when he first knew him as I did. I was a Christian leader of noble birth, and I used to take a quarter of my people’s spoils. I was religious and my people treated me like a king. On hearing about the Prophet, I hated him and said to an Arab servant of mine who was taking care of my camels: ‘Choose some well-trained, well-fed camels, to be near me, and once you hear of Muhammad’s army conquering this land, then give me a signal.’ One morning he came to me and said, ‘Whatever you had intended to do when the army of Muhammad comes, you had better do it now for I have seen flags and I asked about them and I was told that it was Muhammad’s army.’ I ordered him to get my camels and made

my family ride them and set forth to join the Christians of Syria. I went as far as Al-Jaooshiyyah. Meanwhile, I left one of Hatim's daughters behind. When I arrived in Syria, I settled there.

"Some of the cavalry of the Messenger of Allah followed me and took captives from Tayy'among whom was Hatim's daughter, who was brought to the Prophet. The Messenger of Allah was aware of my flight to Syria. When he passed by Hatim's daughter, who was imprisoned along with the other captives in an enclosure by the gate of the Mosque, she went to him, for she was a courteous woman. She said, 'O Messenger of Allah, my father is dead and the one who should replace him has fled, so be kind to me, may Allah be kind to you.' He asked her about the man who should look after her, and she told him it was Adiyy Ibn Hatim. He said: 'The one who has escaped from Allah and His Messenger?' Then he went out.

"The next day, they exchanged a similar conversation but on the third day, she lost hope. A man behind him waved to her to talk to him (again). She repeated the same words: 'O Messenger of Allah, my father is dead and the one who should replace him hasfled, so be kind to me, may Allah be kind to you.' He answered: 'I have done so, but do not be hasty in leaving until you find a person from your own people whom you trust to take you home, and then let me know.' She asked about the name of the man who had motioned to her to talk and was informed that it was 'Ali Ibn Abi Talib. She remained there until a caravan arrived from Baliy or Quda'ah. All that she wished for was to join her brother in Syria. When she went to inform Allah's Messenger that she had found a reliable, well-reputed man from her people, he provided her with clothing and a mount and gave her provisions. Then she left with them until she reached Syria."

Adiyy further narrated: “While sitting in the midst of my people, I saw a howdah coming toward us, so I exclaimed: ‘Hatim’s daughter?’ and so it was. She came to me and started to blame me saying: ‘You are irresponsible and unjust. You took away your family and children and abandoned your father’s daughter.’ I said: ‘Do not say but good, little sister, for, by Allah, I have no excuse, I am guilty of all that you have said.’ Then she dismounted and stayed with me. She was a discerning woman so I asked her about her opinion of this man. She said: ‘I think you should join him immediately, for if the man is a Prophet, then he will be bountiful to those who will come to him first, and if he is a king, you will not be humiliated in the glory of Yemen, especially with your high position.’

“I was convinced by her argument, so I set out to meet the Messenger of Allah and I found him in his Mosque in Madinah. I greeted him, and he asked: ‘Who is this?’ I introduced myself and he got up to take me to his house. On our way, an old feeble woman stopped him and they had a long discussion concerning her needs. I said to myself: ‘By Allah, this is not a king.’ On reaching his house, he took a leather cushion stuffed with palm leaves and passed it to me saying: ‘Sit on this.’ I said: ‘Rather, you sit on it.’

‘No, you sit,’ he insisted. So I sat on it while he sat on the ground. I said to myself: ‘By Allah, this can never be the behavior of a king.’ Then he said: ‘Adiyy Ibn Hatim, are you not a Rakoosi?’ I responded saying: ‘Yes.’ He said: ‘Yet it is not allowed for you in your religion.’ ‘Undoubtedly, by Allah,’ I said. Immediately, I became convinced that he was a Prophet who has been truly sent by Allah. He knew what was not generally known. Then he said: ‘Perhaps what prevents you from entering this religion is

the indigence in which they are, but, by Allah, money will soon flow so profusely among them that there will not be (enough) people to take it. Perhaps what restrains you from embracing it is that you see their enemy is great in number while they are few! However, by Allah, you will soon hear that a woman will have traveled on her camel from Al-Qadisiyyah to visit this House (Ka'bah) without fear. Perhaps what restrains you from embracing it is that you see that the others have the dominion and power, but, by Allah, you will soon hear that the white palaces of Babylon will have been opened to them.' Then I accepted Islam."

Adiyy said: "Two of the three prophecies of Allah's Messenger, peace and blessings of Allah be upon him, have taken place and the third will surely happen. I saw the white palaces of Babylon laid open and I saw women unafraid of coming alone from Qadisiyyah to make pilgrimage to this House. And, by Allah, the third will happen when the money will flow until there will not be enough people to take it." This is how Ibn Ishaq, may Allah have Mercy on him, quoted it in these words without a chain of narrations. It has corroborations through other narrations.

Al-Hafiz Abu Bakr Al-Baihaqi related on the authority of Adiyy Ibn Hatim who narrated: "While I was with the Prophet, a man came and complained to him of destitution and poverty. Thenanother man came and complained of robbery (by highwaymen). The Prophet, peace and blessings of Allah be upon him, said: "Adiyy! Have you visited Al-Heerah?" I said: "I have not been to it, but I was informed about it." He said: "If you should live long enough, you will certainly see that a lady in a howdah traveling from Al-Heerah will (safely reach Makkah and) perform the Tawaf of Ka'bah, fearing none but Allah." I

said to myself: "What will happen to the robbers of the tribe of Tayy' who have spread evil throughout the country?" Allah's Messenger, peace and blessings of Allah be upon him, further said: "If you live long enough, the treasures of Kisra will be opened (and taken as booty)." I asked: "You mean Kisra, the son of Hurmuz?" He said: "Kisra, the son of Hurmuz; and if you should live long enough, you will see that one will carry a handful of gold or silver and go out looking for a person to accept it from him, but will find none to accept it from him. Any of you, when meeting Allah, will meet Him without needing an interpreter between him and Allah, and Allah will say to him: 'Did I not send a messenger to teach you?' He will say: 'Yes.' Allah will say: 'Did I not give you wealth and give you favors?' He will say: 'Yes.' Then he will look to his right and see nothing but Hell, and look to his left and see nothing but Hell."

Adiyy further said: I heard the Prophet say, "Save yourself from the (Hell) Fire even with half a date (to be given in charity) and if you do not find a half date, then with a good pleasant word." Adiyy added: " (Later on), I saw a lady in a howdah traveling from Kufah till she performed the Tawaf of Ka'bah, fearing none but Allah. And I was one of those who opened (conquered) the treasures of Kisra, son of Hurmuz. If you should live long, you will see what Prophet Abul-Qasim had said."

The Story of Daws and At-Tufail Ibn 'Amr

On the authority of Abu Hurairah who narrated: At-Tufail Ibn 'Amr came to the Messenger of Allah, peace and blessings of Allah be upon him, and said, "O Allah's Messenger! The tribe of Daws has disobeyed (Allah and His Messenger) and refused (to embrace Islam), so invoke Allah's wrath on them." The people

thought that the Messenger would invoke Allah's wrath on them, but he said: "O Allah! Guide the tribe of Daws and bring them (to us)." Al-Bukhari related it exclusively with these wordings from Qais on the authority of Abu Hurairah who narrated: When I was coming to the Messenger of Allah, peace and blessings of Allah be upon him, I said on the way, "Oh what a long, tedious and tiresome night; nevertheless, it has rescued me from the place of heathenism." A slave-boy of mine ran away. When I reached the Prophet I gave him the oath of allegiance (for Islam), and while I was sitting with him, suddenly the slave-boy appeared. The Prophet, peace and blessings of Allah be upon him, said to me: "Abu Hurairah! Here is your slave." I said: "He is (free) for Allah's sake," and I manumitted him.

This is what Al-Bukhari related concerning the arrival of At-Tufail Ibn 'Amr which was probably before the Hijrah and if his arrival occurred after the Hijrah, then it occurred before the Conquest because the Daws arrived along with Abu Hurairah, and Abu Hurairah's arrival coincided with the time Allah's Messenger, peace and blessings of Allah be upon him, besieging Khaibar. Abu Hurairah set out until he came to Allah's Messenger, peace and blessings of Allah be upon him, at Khaibar after the Conquest and he gave to them some of the booty.

The Arrival of Al-Ash'aris and the People of Yemen

On the authority of Abu Hurairah who narrated that the Prophet, peace and blessings of Allah be upon him, said: "There has come to you the people from Yemen; they have tender heart and mild feelings, faith is Yemeni, wisdom is Yemeni. Pride and conceitedness is (found) among the uncivil owners of the camels.

Tranquility and calmness is (found) among the owners of goats and sheep.” It is related by Muslim.

Al-Bukhari related on the authority of ‘Imran Ibn Husain who narrated: A delegation from Banu Tameem came to the Prophet, peace and blessings of Allah be upon him, and he said (to them): “Accept the good tidings, Banu Tameeem!” They said: “O Allah’s Messenger! You have given us good tidings, so give us (something else).” Signs of displeasure appeared on his face. Then another delegation from Yemen came and he said (to them): “Accept the good tidings; as Banu Tameem refuses to accept them.” They replied: “We have accepted them, O Allah’s Messenger!” At- Tirmidhi and An-Nasa’i have also related it.

All this points to the merit of the delegation of the people of Yemen and there is no contradiction concerning the time of their arrival and the arrival of Banu Tameem even though their arrival was later; it does not suppose that their arrival coincided with that of the Ash‘aris. Rather, the Ash‘aris preceded their delegation, for they came in the company of Abu Moosa Al-Ash‘ari, in the company of Ja‘afar Ibn Abi Talib, and his companions among the Emigrants who were in Abyssinia. All of that occurred at a time when Allah’s Messenger, peace and blessings of Allah be uponhim, was engaged in the Battle of Khaibar.

The Story of Oman and Bahrain

On the authority of Jabir who narrated that Allah’s Messenger, peace and blessings of Allah be upon him, said: “I will give you this much (the Prophet pointed thrice with his hands) when the funds of Bahrain will come to me.” But the Prophet, peace and

blessings of Allah be upon him, died before the money reached him. (When it came) Abu Bakr, may Allah be pleased with him, ordered a Companion to announce that whoever had a money claim on the Prophet or was promised to be given something, should come to Abu Bakr. I went to Abu Bakr and told him that the Prophet had promised to give me so much. On that, Abu Bakr gave me three handfuls (of money).” Another time he said: “I came to Abu Bakr and I asked him, but he did not give me, then I asked him once again but he did not give me. I came back to him for the third time and said to him: ‘I asked you (the first time) but you did not give me. I came again and asked you but you still did not give me. Now I ask you (a third time) and yet you still do not give me. So you should either give me or else you are miserly to me.’ On that, Abu Bakr said: ‘Do you say that I am miserly? There is no worse disease than miserliness.’ Abu Bakr added: ‘Whenever I had refused to give you, I had the intention of giving you'.” (In another narration) Jabir Ibn ‘Abdullah said: “ (I went to Abu Bakr) and he gave me a handful of money and told me to count it, I counted and found it five hundred, and then Abu Bakr said (to me): ‘Take the same amount twice more'.”

The Arrival of Farwah Ibn Musaik Al-Muradi

Ibn Ishaq related that Farwah Ibn Musaik Al-Muradi went to Allah’s Messenger, peace and blessings of Allah be upon him, leaving the kings of Kindah. Just before the advent of Islam, a battle called Ar-Radm had taken place between Murad and Hamdan in which Murad lost many of its men. The leader of Hamdan in the battle was Al-Ajda’ Ibn Malik.

Ibn Ishaq added that when Farwah headed toward Allah’s Messenger, peace and blessings of Allah be upon him,

abandoning the kings of Kindah he said: "When I saw the kings of Kindah appearing like the infracted limb, with my camel, I approached, betaking myself to Muhammad in quest of his generosity and fortune."

When Farwah came to the Messenger of Allah, peace and blessings of Allah be upon him, he asked him: "Farwah, are you distressed at what had happened to your people at the Battle of Ar-Radm?" He replied: "Allah's Messenger, who would not feel upset when his people suffer a similar defeat as the one my people suffered?" The Messenger of Allah said: "Nevertheless, in Islam, your people will not record an increase except in goodness." Then he appointed him over all of Murad, Zubaid and Madhhij and sent with him Khalid Ibn Sa'eed Ibn Al-'As to collect the alms. Khalid remained with him until the death of the Messenger of Allah, peace and blessings of Allah be upon him.

The Arrival of 'Amr Ibn Ma'deekarib Among a Group From Zubaid

When the news of Allah's Messenger, peace and blessings ofAllah be upon him, reached him, 'Amr Ibn Ma'deekarib said to Qais Ibn Makshooh AlMuradi: "O Qais, you are the leader of your people. It has reached us that a man from Quraish named Muhammad from the Hejaz claims to be a Prophet, so take us to him in order to find out the truth. If he is truly a Prophet as he claims, you can know and then we will follow him. In case he is not, then we will know." Qais declined his proposal and castigated his opinion. Thereupon, 'Amr headed for the Messenger of Allah, peace and blessings of Allah be upon him, and embraced Islam, acknowledged his truthfulness and believed in Allah's Messenger, peace and blessings of Allah be upon him.

When Qais Ibn Makshooh heard this, he got angry and threatened ‘Amr. He said: “You opposed me and went against my order and opinion!”

Ibn Ishaq added that ‘Amr remained with his people from Banu Zubaid while Farwah Ibn Musaik ruled them. When Allah’s Messenger, peace and blessings of Allah be upon him, died, ‘Amr Ibn Ma‘deekarib apostatized along with others and lampooned Farwah Ibn Musaik saying:

We found the reign of Fawah a worse one

(like) an ass whose nostril has been destroyed by perforation

Whenever you saw Aba Umair

You would have seen the placenta of slyness and treachery

I say: He later returned to Islam and became a good Muslim. He participated in numerous conquests, many of them during the reigns of As-Siddiq (Abu Bakr) and ‘Umar Al-Farooq, may Allah be pleased with them both. He was one of those whose bravery was notable and one of the popular heroes and one of the most skillful poets. He died in 21 A.H. after he had witnessed the Battle of Nahawand. It is also claimed that he witnessed the Battle of Qadisiyyah in which he was killed.

Abu ‘Amr Ibn Abd Barr said: His deputation to the Messenger of Allah, peace and blessings of Allah be upon him, took place in the 9th year (of Hijrah) and some said in the 10th year based on what was mentioned by Ibn Ishaq and AlWaqidi. There is an indication of that too in the statement of Ash-Shafi‘i. And Allah (SWT) knows best.

The Arrival of Ash‘ath Ibn Qais Among the Delegation of Kindah

Ibn Ishaq related that Ash‘ath Ibn Qais came to the Messenger of Allah, peace and blessings of Allah be upon him, among the delegation of Kindah. AzZuhri informed me that he was one of 80 riders from Kindah. They met Allah’s Messenger in the Mosque. They had combed their hair and lined their eyelids with kohl. They were dressed in striped Yemeni garments hemmed with silk. When they met the Prophet, he asked them: “Have you accepted Islam?” They replied in the affirmative and the Messenger of Allah, peace and blessings of Allah be upon him, further asked: “So why do have this silk on your necks?” Immediately, they tore it and threw it away. Then Ash‘ath Ibn Qais said to him: “O Allah’s Messenger, we are children of the eaters of bitter herbs just like you are.” The Messenger of Allah, peace and blessings of Allah be upon him, smiled and said: “This is related to ‘Abbas Ibn ‘Abdul-Muttalib and Rabee‘ah Ibn Harith. They were both merchants and whenever they moved around among the Arabs they would be asked: ‘From where are you?’ They would reply: ‘We are children of the eaters of bitter herbs’ that is attributing themselves to Kindah so that they may be loved in that land for Kindah. I believed the Quraish were from them because of the saying of ‘Abbas and Rabee‘ah. And that was Al-Harith Ibn ‘Amr Ibn Hujr Ibn ‘Amr Ibn Mu‘awiyah Ibn Al-Harith Ibn Mu‘awiyahIbn Thawr Ibn Murti’ Ibn Mu‘awiyah Ibn Kindi and he was called Ibn Kindah.” Then Allah’s Messenger, peace and blessings of Allah be upon him, said to them: “We are children of An-Nadr Ibn Kinanah. We do not follow our maternal lineage denying our father’s.” Then Ash‘ath Ibn Qais said to them: “Have you finished, people of

Kindah? By Allah, if I hear a man say it again, I will give him 80 strokes.”

This Hadith has been related in a connected form through another chain on the authority of Ash‘ath Ibn Qais who narrated: I came to Allah’s Messenger, peace and blessings of Allah be upon him, among the delegation of Kindah and he asked me: “Do you have any child?” I said: “ (Yes) only a son was delievered to me from one of the daughter of Jamd on my departure to you even though I would have preferred a large quantity that would satisfy the people.” He said: “Do not say that for in them is a coolness of the eyes and reward if they die. If you were to say that they are source of sorrow then they will eventually turn out to be one.” Ahmad related this exclusively and it is a hasan Hadith with a good chain of narrators.

The Arrival of A‘sha of Banu Mazin

‘Abdullah Ibn Imam Ahmad related from his father that a person from Banu Mazin named Al-A‘sha, whose real name was ‘Abdullah Ibn Al-A‘war, had a wife named Mu’adhah. He went on a journey leaving his wife (behind). After Al-A‘sha had left, his wife eloped with another man called Mutarrif Ibn Nahshal Ibn Ka‘b Ibn Qumaithi’ Ibn Dhulaf Ibn Ahdam Ibn ‘Abdullah Ibn AlHirmaz. When he came back and did not find his wife at home, he was told that she had eloped with Mutarrif. A‘sha went to him and said: “My cousin, is my wife Mu’adhah with you? If she is, please return her to me.” He replied: “She is not with me. Even if she was, I would not return her to you.” Mutarrif was stronger than him so he left and came to the Prophet to seek his protection. Then he began to say:

O leader of men and the judge of the Arabs

To you I complain concerning a licentious (woman)

Like a female ash-colored wolf in the shadow of a herd

I went out seeking for her food in Rajab

She repaid me with discord and abscondment

She reneged on her promise clinging on to the sin

She maligned me during a mixed epoch

They (women) are the worst conquerors for the one who has been conquered

At this point, the Prophet, peace and blessings of Allah be upon him, also said: "They (women) are the worst conquerors for the one who has been conquered." He then complained about his wife, her treatment of him, and that she was with a man from his tribe named Mutarrif Ibn Nahshal. The Prophet, peace and blessings of Allah be upon him, wrote a letter to Mutarrif saying: "Check this man's wife, Mu'adhah, and restore her to him." A'sha brought the Prophet's letter and read it to him. Upon receiving the Prophet's letter, Mutarrif said to the woman: "Mu'adhah, here is the Prophet's letter concerning you so I am restoring you back to him." She said: "Take from him, on my behalf, a promise, a covenant and the immunity of his Prophet that he will not punish me for what I have done." Mutarrif did so and then returned her to him.

The Arrival of Surad Ibn ‘Abdullah Al-Azdi and Then the Deputation of Ahl Jurash

Ibn Ishaq related that Surad Ibn ‘Abdullah Al-Azdi came to Allah’s Messenger, peace and blessings of Allah be upon him, among the delegation from Al-Azd. He accepted Islam and turned out to be a good Muslim. The Messenger of Allah, peace and blessings of Allah be upon him, appointed him as the leader of the Muslims among his people and commanded him to fight the neighboring polytheists from the tribes of Yemen. To comply with the Prophet’s order, Surad marched out and besieged Jurash in which were some Yemeni tribes along with Khath‘am, who had also joined them to seek refuge when he heard of the approaching Muslim army. Surad besieged them for close to a month without gaining access to the fort. Consequently, he retreated as far as a moutain known as Shakar. The people of Jurash thought that he had retreated from them in defeat so they went in pursuit. Surad turned on them and killed them in large numbers.

Meanwhile, the people of Jurash had sent two of their men to the Messenger of Allah, peace and blessings of Allah be upon him, in Madinah. They stayed with the Prophet until after the ‘Asr prayer. He asked them: “Which part of Allah’s land is Shakar located?” The two emmisaries got up and said: “Messenger of Allah, there is a mountain in our land known as Kashar.” So it was called by the people of Jurash. The Prophet, peace and blessings of Allah be upon him, said: “It is not Kashar; rather, it is Shakar.” They asked: “Then what is happening to it now?” The Prophet, peace and blessings of Allah be upon him, replied: “Sacrificial camels of Allah are being slaughtered by it right now.”

The two men sat close to Abu Bakr or ‘Uthman, who said: “Woe to you! Allah’s Messenger, peace and blessings of Allah be upon him, has just announced to you the defeat of your people, so get up and ask him to supplicate to Allah to save them.” They did as they were told and the Messenger of Allah, peace and blessings of Allah be upon him, supplicated: “O Allah lift from them (their defeat).” Afterward, they returned home and found that their people were beaten at the same time the Messenger of Allah, peace and blessings of Allah be upon him, informed them of the incident. Subsequently, the delegates of the Jurash came with the remaining people of their town to Allah’s Messenger, peace and blessings of Allah be upon him, and accepted Islam and became good Muslims. He delineated for them a special sanctuary around their town.

The Arrival of the Envoy of the King of Himyar

Al-Waqidi said: That occurred in Ramadan of the 9th year.

On his return from the expedition of Tabook, an envoy brought a letter to the Messenger of Allah, peace and blessings of Allah be upon him, from the kings of Himyar announcing their conversion to Islam. The kings were: Al-Harith Ibn Abd Kulal, Nu‘aim Ibn Abd Kulal and Nu‘man, the chieftain of Dhu Ru‘ain, Ma‘afir and Hamdan. Zur‘ah Dhu Yazan dispatched Malik Ibn Murrah Ar-Rahawiyy with a message declaring their acceptance of Islam and their estrangement from polytheism and polytheists. The Messenger of Allah, peace and blessings of Allah be upon him, sent them the following letter in response:

“In the Name of Allah, the Beneficent, the Merciful. (Thisis a letter) from Muhammad, the Messenger of Allah, the Prophet, to Al-Harith Ibn Abd Kulal, Nu‘aim Ibn Abd Kulal and Nu‘man, the chieftain of Dhu Ru‘ain, Ma‘afir and Hamdan. I praise Allah beside Whom there is no god. Your envoy came to us as we were coming back from the Roman land. On meeting us in Madinah, he conveyed to us your letter informing us of your acceptance of Islam and your killing of the polytheists. Surely, Allah has guided you with His Guidance as long as you work with righteousness, obey Allah and His Messenger, perform prayers, pay Zakah and give out from war booty one-fifth for Allah, the share of the Prophet as well as what he selects for himself (from the booty).

"The obligatory alms on the believers are (to be given out as follows): from the land, a tithe of what is watered by wells and rain, and half of a tithe of what is watered by buckets; a young she-camel is to be given out for every forty camels; a young male camel for every thirty camels; a sheep for every five camels; two sheep for every ten camels; a cow for every forty cows; a young bull which has completed one or two years of age, or a young cow, which completed two years of age; and a sheep for every forty sheep at pasture. This is what Allah has obligated on the believers concerning alms. He who gives more (than this out of his own) goodness, it is good for him, and he who performs this, declares his (acceptance of) Islam; and whoever supports the believers against the polytheists is one of the believers; he shares with them the same rights and obligations and he has a guarantee of protection from Allah and His Messenger.

"If a Jew or Christian accepts Islam, then he belongs to the (fold of the) Muslims. He shares with them the same rights and obligations. He who persists upon his religion, whether Judaism or Christianity, not converting (to Islam), shall not be compelled to abandon it but must pay the Jizyah: for every adult, male or female, free or slave, one full Dinar calculated on the valuation of Ma‘afir or its equivalent in clothes. He who pays that to Allah's Messenger, peace and blessings of Allah be upon him, shall have a guarantee of protection from Allah and His Messenger.

"The Messenger of Allah, peace and blessings of Allah be upon him, Muhammad, has sent to Zur‘ah Dhu Yazan: When my envoys arrive to you, I command them to your good offices. These are Mu'adh Ibn Jabal, ‘Abdullah Ibn Zaid, Malik Ibn Ubadah, Uqbah Ibn Namir and Malik Ibn Murrah and their companions. Collect the Zakah and Jizyah that is due from your territories and deliver them to my envoys whose leader is Mu'adh Ibn Jabal, and let him not return unless he is satisfied.

"Muhammad testifies that there is no god but Allah and that he is His slave and His Messenger. Malik Ibn Murrah Ar- Rahawi has recounted to me that you were from among the first Himyar to accept Islam and have slain the polytheists, so be happy. I order you to treat Himyar well, and not to betray or forsake one another, for the Messenger of Allah, peace and blessings of Allah be upon him, is the patron of both your poor and rich. The alms are not lawful to Muhammad or his household, they are a Zakah which is to be given to the poor Muslims and the wayfarers.

"Malik has also delivered the news and preserved what is confidential and I command you to treat him well. I have

dispatched to you some of the best people, both in religion and in knowledge, and I order you to treat them well, for they must be respected. Peace and Allah’s mercy and blessings be on you.”

The Arrival of Jareer Ibn ‘Abdullah Al- Bajali and His Acceptance of Islam

Imam Ahmad related from Al-Mugheerah Ibn Shibl who narrated that Jareer said: "When I came near Madinah, I tethered my camel and made it kneel down, unpacked by leather bag and I put on my clothes. Afterward, I entered the Mosque where theMessenger of Allah, peace and blessings of Allah be upon him, was addressing the people. The people cast their gaze upon me, so I asked the person next to me: “Did Allah’s Messenger, peace and blessings of Allah be upon him, mention anything about me?” The man said: “Yes, he mentioned about you in the best form of description; while he was delivering his sermon, he said: ‘Verily, the best of the people of Yemen will enter upon you through this opening and on his face will be the radiance of an angel'.” Thereupon, I praised Allah. Abu Qatan said: Then I said to him: “Did you hear this from him or from Mugheerah Ibn Shibl?” He said: “Yes.”

When he accepted Islam the Prophet dispatched him to Dhul-Khalasah (the idol-house) which was venerated by Khath’am and Bajeelah. They referred to it as the Ka‘bah of Yemen. The Messenger of Allah, peace and blessings of Allah be upon him, said to him: “Will you not relieve me of Dhul-Khalasah?” Thereupon, he complained to the Prophet of his inability to sit firmly on a horse. Allah’s Messenger, peace and blessings of Allah be upon him, stroked him on the chest with his noble hand

in such a way that it left a mark, and he supplicated: “O Allah! Make him firm and make him a guiding and rightlyguided man.”

Subsequently, he never fell from the back of a horse. Heproceeded with one hundred and fifty cavalry men from his tribe, Ahmas, and they demolished and razed that idol-house in such a way that it remained like a mangy camel. Then he sent a bearer for the good news, who was known as Abu Artat. He gave the Prophet the news of their accomplishment. The Messenger of Allah, peace and blessings of Allah be upon him, prayed for Allah’s blessings on the horses and men of Ahmas five times. The Hadith is related extensively in the Saheehain and other places.

Apparently, Jareer’s acceptance of Islam occurred much later after the Conquest. On the authority of Jareer Ibn ‘Abdullah Al-Bajali who narrated: “I accepted Islam after Soorah Al-Ma’idah had been revealed. I saw Allah’s Messenger, peace and blessings of Allah be upon him, wipe (his feet) after I had accepted Islam.” Ahmad related exclusively with a good chain albeit it is broken between Mujahid and himself.

The Arrival of Wa’il Ibn Hujr Ibn Rabee‘ah Ibn Wa’il Ibn Ya‘mar Al-Hadrami, Abu Hunaid and One of the Yemeni Kings

Abu ‘Umar Ibn ‘Abdul Barr related that he was one of the chieftains of Hadramawt and his father was their king. It is also said that Allah’s Messenger, peace and blessings of Allah be upon him, gave the tidings of his coming to his Companions even before his arrival. He said: “The remaining children of kings will (soon) come to you.” When he eventually arrived, Allah’s

Messenger, peace and blessings of Allah be upon him, welcomed and drew him close to himself. He brought his seat close to him and spread his garment for him and he supplicated: “Allah bless Wa’il, his children and grandchildren.”

Allah’s Messenger, peace and blessings of Allah be upon him, appointed him the head of all the chieftains of Hadramawt and wrote three documents for him. One to Al-Muhajir Ibn Abu Umayyah and the other two to the chieftains and Al-Abahilah. He earmarked for him a portion of land and sent along with him Mu‘awiyah Ibn Abi Sufyan. He set out in his company but soon complained to him of the scorching heat (of the desert). Wa’il said to him: “Travel in the shade of the camel.” He said: “What use would that be for me? Perhaps you should let me ride behind you.” Wa’il snapped at him: “Keep quiet! I am not from the kings that tolerate co-riders.”

Wa’il Ibn Hujr lived until he visited Mu‘awiyah while he was the chief of Muslims. Mu‘awiyah recognized him and welcomed him warmly. He also drew him close to himself and he reminded him of the Hadith. He also awarded him two years bonus but Wa’il declined and said: “Give it to someone who is more in need of it than me.” Al-Hafiz Al-Baihaqi related it in part and he indicated that al-Bukhari related some of it in his book of history.

The Arrival of Laqeet Ibn Amir Ibn Al-Muntafiq, Abu Razeen Al-Uqaili

On the authority of ‘Asim Ibn Laqeet who narrated that Laqeet went as a delegate to Allah’s Messenger, peace and blessings of Allah be upon him, along with a companion of his known as Naheek Ibn ‘Asim Ibn Malik Ibn AlMuntafiq. Laqeet said: “I set

out along with my companion until we came to Allah’s Messenger, peace and blessings of Allah be upon him, toward the end of Rajab, and met him when he had just concluded the early morning prayer.”

The Deputation of Ziyad Ibn Al-Harith As-Suda‘i

On the authority of Ziyad Ibn Al-Harith As-Suda‘i who narrated: "I came to Allah’s Messenger, peace and blessings of Allah be upon him, and I gave him the pledge of Islam. I informed him that he had dispatched an army to fight my people so I said to him: 'Allah’s Messenger, bring back the army and I give you the promise of my people’s aceptance of Islam and their obedience.' So he said to me: 'Go and bring them back.' I said: 'O Messenger of Allah, my camel is exhausted.' Then Allah’s Messenger, peace and blessings of Allah be upon him, dispatched someone to bring them back. As-Suda‘i added: 'I sent a letter (to my people) and their delegation came to declare their acceptance of Islam.' Allah’s Messenger, peace and blessings of Allah be upon him, said to me: 'Brother Suda’ you are indeed (someone who is) obeyed among your people. I said: 'Rather, it is Allah who has guided them to Islam.'” The Messenger of Allah said: 'Should I appoint you as their leader?' I said: 'Yes, O Messenger of Allah.' Then he wrote a document appointing me as the leader. I said: 'O Messenger of Allah, order for me something from their alms.' The Prophet agreed and he wrote yet another document for me (concerning that)."

As-Suda‘i added: This occurred during one of his journeys and Allah’s Messenger, peace and blessings of Allah be upon him, alighted at a place and its inhabitants came to complain

abouttheir representative. They said: “He is punishing us for a quarrel between us and his people during the period of ignorance.” The Prophet, peace and blessings of Allah be upon him, asked: “He did that?” and they replied in the affirmative. The Messenger of Allah, peace and blessings of Allah be upon him, turned toward his Companions while I was among them and said: “There is no good in the position of authority for a believing Muslim.” As- Suda‘i said: “That (statement) settled in my heart.”

Someone else came to him and asked: “O Messenger of Allah, give me something.” Allah’s Messenger, peace and blessings of Allah be upon him, said: “Whoever begs from the people while he is rich, it will be a headache and a stomachache (for him).” The man then said: “Then give me from the Zakah.” Allah’s Messenger, peace and blessings of Allah be upon him, said: “Allah does not permit Zakah (for anyone) by the ruling a Prophet or other than him until He Himself gives His ruling on it. He has apportioned Zakah into eight categories, if you fall into any of the categories then I shall give you.” As-Suda‘i added: “That also sank into my heart given that I am rich and yet I had asked him from the Zakah.”

Thereafter, the Messenger felt thirsty in the first part of the night, I remained with him nearby, but all his Companions had left him with no one remaining other than myself. When it was time for Salat As-Subh he ordered me to call the prayer and I complied. I kept asking him: “O Messenger of Allah, may I announce the Iqamah?” and he would say: "No," until the dawn appeared and he alighted and lined up. Then he came to me, passing through his Companions and said to me: “Brother of Suda‘a, do you have any water (left) ?” I said: “No, except a very small quantity which will not be sufficient for you.” He said: “Pour it into a bowl and

bring it to me." I did as he ordered and he dipped his hand into the water and I saw water gushing out from between his fingers.

He said: "Were it not that I am shy of my Lord, the Exalted, I would have quenched our thirst and give us drink. Call those who have a need for water among my Companions." I made the call to them and those who wanted took some of the water and the Messenger of Allah, peace and blessings of Allah be upon him, stood up to pray. Bilal wanted to announce the Iqamah but Allah's Messenger, peace and blessings of Allah be upon him, said to him: "It was the man of Suda'a who made the call (Adhan) and he who gave the Adhan should announce the Iqamah." As-Suda'i said: "So I announced the Iqamah."

When the Messenger of Allah, peace and blessings of Allah be upon him, concluded the Salat, I went to him with the two documents (he had written for me) and I said: "Relieve me of these two (documents)." He asked: "What is the matter with you?" I said: "Messenger of Allah, I heard you say: 'There is no good in the position of authority for a believing Muslim,' and I believe in Allah and in His Messenger. I also heard you say: 'Whoever begs from people while he is rich, it will be a headache and stomachache (for him),' and I am rich." The Prophet, peace and blessings of Allah be upon him, said: "That is the case but if you wish you can take it or otherwise you can return it." I said: "I return (them)." Then Allah's Messenger, peace and blessings of Allah be upon him, said to me: "Then direct me to someone I may appoint as your leader." So I directed him to a man among the delegation that came to him and he appointed him as the leader.

"Then we said to him: 'O Messenger of Allah, we have a well in our town. During the winter, its water is ample for us and we all mill around it. But during the summer, its water recedes and we disperse in different directions to various wells around us. Now we have accepted Islam and all those around us are enemies. Please supplicate for our well so that its water becomes ample for us, and we will not have to disperse (anymore).' He called for seven pebbles and scrubbed them with his own hands. He supplicated on them and then said: 'Go with these pebbles. When you get to the well, throw the pebbles one after the other while mentioning Allah's Name at each throw'." As-Suda'i added: "We did as we were told and thereafter, we were unable to see the bottom of the well again." This Hadith has various corroborations in Sunan Abi Dawood, At-Tirmidhi and Ibn Majah.

The Arrival of Al-Harith Ibn Hassan Al- Bakri

Imam Ahmad related from Al-Harith Ibn Hassan, who is also known as Ibn Yazeed Al-Bakri, that he said: "I set out to complain to Allah's Messenger, peace and blessings of Allah be upon him, against Al-Ala' Ibn Al-Hadrami. On my way, at Rabadhah, I met a stranded old woman from Banu Tameem. She said: 'O servant of Allah, I have a need to go to Allah's Messenger, peace and blessings of Allah be upon him,, would you kindly take me to him?'

"So I took her with me. When I came to Madinah, the Mosque was packed with people and a black flag was flying. Bilal, with his sword strapped, stood in front of the Messenger of Allah. I asked: 'What is happening to the people?' They replied: 'He wants to send 'Amr Ibn Al-'As to a (war) front.' So I sat down. Soon

afterward, the Messenger of Allah, peace and blessings of Allah be upon him, entered his house (or he said, his tent). I sought and was given permission to enter. I greeted him and he asked:h 'Has something happened between you and Banu Tameem?' I said: 'Yes, but we overpowered them. I came across an old woman from Banu Tameem and she asked me to take her to you. She is right now at the door.' He permitted her to come in and she said: 'O Messenger of Allah, if you intend to forge a demarcation between us and Banu Tameem, make Ad-Dahna' the demarcation'."

The old woman then sat as if she intended to immediately stand up, and asked: 'O Allah's Messenger, to where are you compelling your Mudar?' I said: 'My similitude is like that of Mi'za who gave a ride to her death. I brought this (woman) but I did not know that she was an enemy to me. I seek refuge from being like the delegate of Ad.' The Prophet, peace and blessings of Allah be upon him, said: 'What is the delegate of Ad?' even though he knew the matter better than him but merely asked him. I said: 'Ad were afflicted with famine and they sent their delegate, who was known as Qail. He came across Mu'awiyah Ibn Bakr and stayed with him for a month giving him intoxicants, and two girls known as Al-Jaradatan were singing for him. After a month, he went out to the mountain of Tihamah and said: 'O Allah, You know that I did not come to a sick person so as to heal him nor have I come to a captive so that I may free him. O Allah, provide water for Ad as You used to.' Then a black cloud passed by and he was called from it (saying): 'Choose!' He pointed to a dark cloud from it and he was called from it: Take from it incenerating ashes which will leave behind no one from among Ad.' I said: 'Nothing more than the wind as small as this ring of mine was sent to them and they were destroyed'." Abu Wa'il said: "He has

spoken the truth," and added: "Women and men whenever they sent their delegate, they would say to him: 'Do not be like the delegate of Ad'." This is how At-Tirmidhi related it on the authority of Abd Ibn Humaid from Zaid Ibn Al-Hubab.

The Arrival of 'Abdur Rahman Ibn Abu 'Aqeel With His People

On the authority of 'Abdur Rahman Ibn Abu 'Aqeel who narrated: "I set out among a delegation to Allah's Messenger. When we came to him, we made our camel kneel by the door. There was no one more detestable to us than this person whom we were going in to see. We went in and by the time we came out, there was no one more beloved to us than the man we had just met. One of us said to him: 'O Messenger of Allah, why don't you ask your Lord for a kingdom like that of Sulaiman?' The Messenger of Allah, peace and blessings of Allah be upon him, smiled and said: 'Perhaps there is with Allah for your companion something better than the kingdom of Sulaiman. Allah does not send a prophet except that He gives him (the gift of) a supplication. Some of them used it to gain the world which they were given. Some of them used it against their own people when they disobeyed them, and they were destroyed. Allah has also given me a supplication but I have reserved it with my Lord as an intercession for my Ummah on the Day of Resurrection'."

The Arrival of Tariq Ibn 'Abdullah and His Companions

Al-Hafiz Al-Baihaqi related on the authority of Tariq Ibn 'Abdullah who narrated: "I was standing in the market of Dhul-Majaz when a man approached wearing a jubbah saying: 'Say,

none deserves to be worshipped (in truth) except Allah so that you may be successful.' Another man was following him, hurlingstones at him and saying: 'People, he is liar, don't believe him.' So I asked: 'Who is that man?' someone said: 'That is the youth from Banu Hashim who claims to be the Messenger of Allah.' I asked about the identity of the one trailing him and he said: 'That is his uncle Abdul Uzza'.

"When the people became Muslim and had migrated we set out from Rabadhah heading for Madinah to seek some of its dates. When we approached its walls and its palmgroves, I said: 'It will be nice to alight (here) and change our clothes.' Just then a man wearing two sets of old clothes met us, greeted us and asked: 'From where did you come from?' We said: 'We are from Rabadhah.' He asked: 'Where is your destination?' We replied: 'We are heading to Madinah.' He asked: 'What business do you have there?' We said: 'To seek from its dates. We have our women with us and a red camel that is bridled.' He said: 'Is your camel for sale?' We responded: 'Yes, for such-andsuch measures (sa‘) of dates and we will not discount anything from what we have said.' He took the bridle of the camel and went away. When he had been shielded by the walls of Madinah and it palm trees, we said: 'What have we done, we never even sold our camel to someone we know without taking its price (and now we have done that to a stranger).' One of the women with us said: 'I saw a man whose face is like the radiance of the full moon. I am a guarantor for your camel.'

"Soon after, the man approached and said: 'I am the Messenger of Allah, peace and blessings of Allah be upon him, to you. These are your dates, eat to your satisfaction and weigh a full measure.' We ate to our fill and we weighed a full measure. Afterward, we

entered Madinah and went into the Mosque and there was the same man standing on the pulpit addressing the people. Wecaught him saying in his address: 'Give alms for giving alms is better for you. The upper hand is better than the lower one. Your mother, your father, your sister, your brother and other relatives in descending order.'

"Then a man came in the midst of a group from Banu Yarboo' (or he said, a man from the Ansar) and said: 'O Messenger of Allah, we have a murder case againt these (people) in the period of ignorance.' He said: 'The father is not punished over his son.' He said this three times.

The Arrival of the Delegation of Farwah Ibn 'Amr AlJudhami, the Sovereign of the Land of Mu'an, to Declare His Islam

Ibn Ishaq said: Farwah Ibn 'Amr Ibn An-Nafirah Al-Judhami and An-Nufathi sent envoyrs to Allah's Messenger, peace and blessings of Allah be upon him, conveying his acceptance of Islam and he sent as a gift a white mule. He was a representative of Rome in charge of the adjacent Arab territories. His residence was at Mu'an and the surrounding areas in the territory of Syria. When Rome became aware of his acceptance of Islam they sought him out until they apprehended him and detained him.

When the Romans gathered to crucify him by one of their watering place known as 'Ifra at Palestine he said:

Alas, has it reached Salma that her spouse

Is by the oasis of 'Ifra on top a gallows

On a camel whose mother has not been mated by a male

Whose edges have been pruned by a sickle

Az-Zuhri claims that when he was brought for execution, he said:

Convey to the leaders of the Muslims that

I have surrendered to my Lord, my bones and my position

Then they beheaded him and crucified him by that water. May Allah have Mercy and be pleased with him, and make him pleased and make Paradise his final abode.

The Arrival of Tameem Ad-Dari, His Encounter With AlJassasah and What He Heard from Ad-Dajjal Concerning the Advent of the Prophet

Al-Baihaqi related on the authority of Fatimah Bint Qais: Tameem Ad-Dari came to Allah's Messenger, peace and blessings of Allah be upon him, and informed him that he traveled on the high sea and their ship was tossed by the waves. They were taken to an island and they came out of the ship seeking fresh water. They met a creature with long dragging hair. They asked him: "Who are you?" He said: "I am Jassasah." They said: "Give us information," and Jassasah said: "I will not inform you (of anything) but go into this island." We went in and found a man fettered. He asked: "Who are you?" We replied: "We are men from the Arabs." He asked further: "What is the news of this Prophet that has emerged from your midst?" We said:

"Peoplehave believed in him, followed him and acknowledged the truth of his message." The man said: "That is better for them."

He then asked: "Inform me about the spring of Zughar, what has happened to it?" We informed him and he leaped up so high that we almost exited behind the wall. Then he asked: "Inform me about the date-palm trees of Baisan. Are they bearing fruits or not?" We informed him that it is bearing fruits. Again he leapt up in a similar manner as the first time. Then he said: "I will soon be permitted to go out and I will travel throughout the land excluding Taibah." Afterward, (when Tameem had narrated the encounter to him) the Messenger of Allah, peace and blessings of Allah be upon him, brought him (i.e. Tameem) out and he addressed the people and said: "This is Taibah (Madinah) and that was Dajjal."

The Delegation of Banu Asad

Al-Waqidi related that in the beginning of the 9th year, the delegation of Banu Asad came to Allah's Messenger, peace and blessings of Allah be upon him. They were ten delegates among whom were Dirar Ibn Al-Azwar, Wabisah Ibn Ma'bad, Tulaihah Ibn Khuwailid who would later claim prophethood but would eventually return back to Islam and became a good Muslim, and Nuqadah Ibn 'Abdullah Ibn Khalaf. Their leader, Hadramee Ibn 'Amir said: "O Messenger of Allah, we have come to you under the pitch-dark night in a cold season but you did not send envoys to us. Concerning them, the following Verse was revealed: Count not your Islam as a favor upon me. Nay, but Allah has conferred a favor upon you, that He has guided you to the Faith, if you indeed are true. (Soorah Al-Hujurat 49:17)

Among them was a tribe known as Banu Zinyah and theMessenger of Allah, peace and blessings of Allah be upon him, changed their name saying: “You are Banu Rishdah” Allah’s Messenger, peace and blessings of Allah be upon him, had asked Nuqadah Ibn Abdullah Ibn Khalaf to direct him to a camel that is good for riding and milking without any offspring with her. He sought and found (such a camel) with one of his cousins and brought it to Allah’s Messenger, peace and blessings of Allah be upon him, who ordered that it be milked. He drank out of it gave the remainder to him and then said: “Allah, bless it and the one who has bestowed it.”

The Delegation of Banu Abs

Al-Waqidi related that they were nine individuals (and Al-Waqidi recounted their names) and the Prophet, peace and blessings of Allah be upon him, said to them: “I am your tenth.” He ordered Talhah Ibn ‘Ubaidullah to fix a flag for them. Thus their slogan became, “The ten.” He also mentioned that Allah’s Messenger, peace and blessings of Allah be upon him, asked them concerning Khalid Ibn Sinan Al-Absi and they mentioned that he left no successor and (the narrator) also mentioned that Allah’s Messenger, peace and blessings of Allah be upon him, sent them to lay ambush for the caravan of the Quraish caravan coming from Syria. This indicates that their coming preceded the Conquest of Makkah. And Allah (SWT) knows best.

The Delegation of Bani Fazarah

Al-Waqidi related that on the authority of Abu Wajzah As-Sa’di who narrated that when Allah’s Messenger, peace and blessings of Allah be upon him, returned from the expedition of Tabook, which was in the 9th year, the delegation of Banu Fazarah came

to him. The delegation consisted of about ten delegates, among whom were Kharijah Ibn Hisn, Al-Harith Ibn Qais Ibn Hisn who was the youngest of them and was riding a lean animal. They came to confess their acceptance of Islam. Allah's Messeneger asked them about their land and one of them said: "O Messenger of Allah, our land has stagnated, our livestock have been destroyed and our farmlands have become arid and our family famished. Please supplicate to Allah for us." The Messenger of Allah, peace and blessings of Allah be upon him, climbed the minbar and supplicated: "O Allah, provide water for Your land and Your animals and spread Your Mercy and revive Your dead land. O Allah! Send down to us Your rain relieving, profuse, fertile, consistent, ample, instant and not delayed, beneficial and not destructive. O Allah! Grant us a rain that is merciful and not punitive, devastating, drowning and annihilating. O Allah! Send down rain on us and help us against the enemy." Then it rained and it did not cease for a week. Allah's Messenger, peace and blessings of Allah be upon him, once again ascended the minbar and supplicated: "O Allah! Around us and not upon us; on the hillock, rocks, the middle of the valley and the roots of tree."

The Delegation of Banu Murrah

Al-Waqidi related that they arrived in the 9th year during the Prophet's return from Tabook. They were three individuals among whom was Al-Harith Ibn 'Awf. Allah's Messenger granted them ten ounce of silver and he gave AlHarith Ibn 'Awf twelve Ooqiyyahs. They informed him that their land was barren and requested him to supplicate (to Allah) for them. He said: "Allah! Send down rain for them." When they returned to their land, they found that rain had fallen the same day that the Messenger of Allah, peace be upon him, supplicated for them.

The Delegation of Banu Tha‘labah

Al-Waqidi related that "when Allah’s Messenger returned from Ji‘ranah in the 8th year, four of us came to him and said: 'We are emissaries of our people and they are (conveying) their profession of Islam.' He arranged an accommodation for us and we stayed for some days and then we came to bid him farewell. He said to Bilal: 'Make provision for them as you normally do for a delegation.' He then came with a cow laden with silver and he gave each one of us five ounce (of silver).” He said: 'We do not have Dirhams.' Then we returned to our country.

The Arrival of Banu Muharib

Al-Waqidi related that "Muhammad Ibn Saleh narrated to me on the authority of Abi Wajzah As-Sa’di who said that the delegation of Maharib arrived in the 10th year during the Farewell Pilgrimage. They were ten delegates among whom were Sawa’ Ibn Al-Harith and his son Khuzaimah Ibn Sawa‘. They stayed at the house ofRamlah Bint Al-Harith. Bilal used to come to them morning and evening. They accepted Islam and they said: 'We are representing those whom we left behind.' That season, there was no one who had been more rough and crude to Allah’s Messenger, (Peace and Blessings of Allah be upon him), than them. Among the delegation was a man whom Allah’s Messenger recognized. He said: 'Praise be to Allah who has preserved me until I believed in you.' Allah’s Messenger, (Peace and Blessings of Allah be upon him)

, said: 'This heart is in the Hand of Allah, the Exalted.' Allah’s Messenger, (Peace and Blessings of Allah be upon him), wiped the face of Khuzaimah Ibn Sawa’ and there appeared a white spot

and he provided for them as he would do for a delegation and they left for their country."

The Delegation of Banu Kilab

Al-Waqidi related that they arrived in the 9th year. They were three individuals: the poets Labeed Ibn Rabee‘ah, Jabbar Ibn Sulma who shared some friendship with Ka‘b Ibn Malik. He welcomed him, honored him and gave him gifts. He accompanied him to Allah’s Messenger, (Peace and Blessings of Allah be upon him), and greeted him with the greeting of Islam. They also mentioned to him that Ad-Dahhak Ibn Sufyan Al-Kilabi had gone around among them with the Book of Allah and the Sunnah of His Messenger with which Allah had commanded him and he invited them to Allah. They had responded to him and he had taken their Zakah from the wealthy and gave it to their poor.

The Delegation of Banu Ru’as Ibn Kilab

Al-Waqidi related that "a man named ‘Amr Ibn Malik Ibn Qais Ibn Bujaid Ibn Ru’as Ibn Kilab Ibn Rabee‘ah Ibn Amir Ibn Sa‘sa‘ah came to Allah’s Messenger, (Peace and Blessings of Allah be upon him), accepted Islam, returned to his people and invited them to Allah; however they said:'Not until we do to Banu ‘Uqail exactly what they did to us.' He mentioned the wars that took place between them and that this same Amr Ibn Malik had killed someone from Banu ‘Uqail, and his hands became tied. I came to Allah’s Messenger, (Peace and Blessings of Allah be upon him), and the news had reached him and he had said: 'If he comes to me I will cut loose the fetter of his hands.' When I came to him, I greeted him but he did not return my greeting and

he turned away from me. I approached him from his right and he turned away. I came to him from his left and still he turned away. I approached directly from his front and I said: 'O Messenger of Allah, the pleasure of the Lord is sought and He grants it, be pleased with me, may Allah be pleased with you (as well).' Then the Prophet, (Peace and Blessings of Allah be upon him), said: 'I am pleased with you'."

The Delegation of Banu ‘Uqail Ibn Ka‘b

Al-Waqidi related that they came to Allah's Messenger, (Peace and Blessings of Allah be upon him), and he apportioned to them Al-‘Aqeeq, ‘Aqeeq Banu ‘Uqail, which was a piece of land where there were date-palms and water springs. He wrote for them a document to that effect:

"In the Name of Allah, the Beneficent, the Merciful, this is what Muhammad, the Messenger of Allah, has given to Rabee‘ah, Mutarrif, and Anas. I have given them Al-‘Aqeeq as long as they establish the Salat, offer the Zakah, listen and obey, and they do not infringe on the rights of a Muslim."

The document remained in the hands of Mutarrif. The narrator added: Laqeet Ibn ‘Amir Ibn Al-Muntafiq Ibn ‘Amir Ibn ‘Uqail known as Abu Razeen also came to Allah's Messenger, (Peace and Blessings of Allah be upon him), and he gave him an oasis known as An-Nazeem which he sold tohis people. We have mentioned earlier his arrival, his story and statement extensively and to Allah belongs Praise and Grace.

The Delegation of Banu Qushair Ibn Ka‘b

Their coming was prior to the Farewell Pilgrimage and the Battle of Hunain. It is mentioned that Qurrah Ibn Hubairah Ibn ‘Amir Ibn Salamah Al-Khair Ibn Qushair was among them. He accepted Islam and Allah’s Messenger, (Peace and Blessings of Allah be upon him), gave him a burdah (covering cloth) to wear and appointed him in charge of his people’s Sadaqah (alms).

The Delegation of Banu Al-Bakka’

Al-Waqidi related that they came in the 9th year and that they were thirty men in number. Among them was Mu‘awiyah Ibn Thawr Ibn Ibadah Ibn AlBakka’. His age on that day was 100 years. With him was his son known as Bishr. He said: “O Allah’s Messenger, I seek blessing by your touch. I have grown old and this son of mine has been dutiful to me, please wipe his face.” The Messenger of Allah, (Peace and Blessings of Allah be upon him), did as requested and gave him an additional sandy-colored female goat, and he supplicated for their blessing. Afterward, they were never afflicted with drought or famine.

The Delegation of Kinanah

Al-Waqidi related with his own chain of narrations that Wathilah Ibn AlAsqa’ Al-Laithi came to Allah’s Messenger, (Peace and Blessings of Allah be upon him), on his way to Tabook. He offered the early morning prayer with him and then returned to his people and invited them and spoke to them about Allah’s Messenger, (Peace and Blessings of Allah be upon him). Exasperated by his impudence, his father said: “I shall never speak to you again.” Nevertheless, hissister listened to his words

and accepted Islam. She supplied him with provision and he was able to accompany the Messenger of Allah, (Peace and Blessings of Allah be upon him), to Tabook riding on Ka‘b Ibn Uujrah’s camel. Allah’s Messenger, (Peace and Blessings of Allah be upon him), dispatched him along with Khalid to Ukaidir Doomah. On their return, Wathilah presented to Ka‘b Ibn Uujrah part of the booty which fell to his lot in compensation for granting him a ride on his camel but Ka‘b said to him: “I gave you a ride solely for the sake of Allah.”

The Delegation of Ashja‘

Al-Waqidi mentioned that they arrived in the year of Khandaq. They were 100 men in total. Their leader was Mas‘ood Ibn Rukhailah. They dismounted by the mountain pass of Sala’ and Allah’s Messenger, (Peace and Blessings of Allah be upon him), went to meet them and ordered for them loads of dates. It is also said that they arrived after the Messenger of Allah, (Peace and Blessings of Allah be upon him), had finished dealing with Banu Quraizah. They were 700 men. He concluded a peace treaty with them and they returned, and afterward they accepted Islam.

The Delegation of Bahilah

Their leader, Mutarrif Ibn Al-Kahin arrived after the Conquest (of Makkah) and accepted Islam. He obtained guarantee on behalf of his people and a document was written for him containing the obligatory duties and laws of Islam. It was ‘Uthman who wrote the document.

The Delegation of Banu Sulaim

A man from Banu Sulaim known as Qais Ibn Nushbah came to Allah's Messenger, (Peace and Blessings of Allah be upon him). He listened to Allah's Messenger, (Peace and Blessings of Allah be upon him), andasked him questions on a number of things to which he responded. Allah's Messenger invited him to Islam and he accepted. He returned to his people, Banu Sulaim, and addressed them saying: "I have listened to the Roman memoirs, the subtleties of the Persians, the poetry of the Arabs, the divination of the soothsayers, and the words of the chieftains of Yemen; none of them resembles the words of Muhammad. So follow me so that you may take your own portion from him." In the year of the Conquest, Banu Sulaim, numbering 700, set out and met the Messenger of Allah, (Peace and Blessings of Allah be upon him), at Qudaid. It is also said they were 1,000 in number among whom was Al-'Abbas Ibn Mirdas and a number of their dignitaries, and they accepted Islam.

The Delegation of Banu Hilal Ibn 'Amir

Among their delegation were 'Abd 'Awf Ibn Asram who accepted Islam, and Allah's Messenger, (Peace and Blessings of Allah be upon him), changed his name to 'Abdullah, and Qabeesah Ibn Mukhariq, about whom there is a story concerning the Sadaqah. Also in the delegation was Ziyad Ibn 'Abdullah Ibn Malik Ibn Bujair Ibn Al-Huzam Ibn Ruaibah Ibn 'Abdullah Ibn Hilal Ibn 'Amir. When he entered Madinah, he headed for the residence of his maternal aunt, Maimoonah Bint Al-Harith and went in to see her. When Allah's Messenger, (Peace and Blessings of Allah be upon him), entered his residence and when he saw him he becam angry and left. She said: "O Messenger of

Allah, he is my nephew.” He returned and soon went out to the Mosque along with Ziyad. They offered the Dhuhr prayer and then he drew close to Ziyad and he prayed for him, placed his hand on his head and then glided it down to the tip of his nose. The Banu Hilal used to say: “Since then we never ceased to discern blessing from the face of Ziyad.”

The Delegation of Banu Bakr Ibn Wa’il

Al-Waqidi related that when they arrived, they asked Allah’s Messenger, (Peace and Blessings of Allah be upon him), about Quss Ibn Sa‘idah and he said: “He is not from you. He was a man who would walk barefoot from Iyad to ‘Ukaz, during the period of ignorance while the people were gathered and he would address them.” He recited to them some of his words which he had memorized.

The Delegation of Banu Taglib

Al-Waqidi related that they were 16 men comprising Muslims and Christians, (the latter) wore golden crosses. They stayed in the house of Ramlah Bint AlHarith and the Messenger of Allah, (Peace and Blessings of Allah be upon him), had a peace pact with the Christians upon the condition that they would not baptize their children into Christianity and gave grants to the Muslims among them.

The Arrival of the Delegation of Tujeeb

Al-Waqidi related that they arrived from Yemen in the 9th year. They were thirteen individuals and the Messenger of Allah,

(Peace and Blessings of Allah be upon him), gave them a grant more than he gave to others.

The Delegation of Khawlan

Al-Waqidi related that they were ten and that they arrived in Sha‘ban in the 10th year. Allah’s Messenger, (Peace and Blessings of Allah be upon him), asked them about their idol which they called ‘Amm Anas and they said: “Allah has replaced it with that which is better. When we return, we shall demolish it.” They learned the Qur’an and Sunan. When theyreturned to their country, they demolished the idol; they permitted what Allah has permitted and forbade what Allah has forbidden.

The Ju’fi Delegation

Al-Waqidi related that they used to forbid eating the heart (of animals). When their delegation became Muslims, Allah’s Messenger, (Peace and Blessings of Allah be upon him) ordered them to eat the heart. He ordered that an (animal heart) be barbecued and gave it to their leader and said: “Your Iman (faith) will not be complete until you eat it.” He took it with a trembling hand and ate it. Then he said: “Eating the heart was detested (by me), in such a way that my fingers trembled when it touched it.”

The Delegation of As-Sadif

About ten riders arrived and they found Allah’s Messenger, (Peace and Blessings of Allah be upon him), on his Minbar addressing the people. They sat down without greeting. The Messenger of Allah, (Peace and Blessings of Allah be upon him), said to them: “Are you Muslims?” They answered in the

affirmative and he said: “Shouldn’t you have said the Salam?” They got up swiftly and said: “Peace, Mercy and Blessing (of Allah) be upon you, O Prophet.” He responded: “And upon you be peace. Sit down.”They sat down and they later asked him about the times of Salawat (prayers).”

The Delegation of Khushain

Abu Tha‘labah Al-Khushani came to Allah’s Messenger, (Peace and Blessings of Allah be upon him), while he was preparing for Khaibar. He participated in the expedition of Khaibar along with him. Afterward, he came with about ten men from his people and they accepted Islam.

The Delegation of Banu Sa’d

Then he mentioned the delegation of Banu Sa’d, Hudhaim, Baliyy, Bahra’, Bani Udhrah, Salaman, Juhainah, Bani Kalb, Al-Jarmiyyeen. We have mentioned earlier the Hadith of ‘Amr Ibn Salmah Al-Jarmi in Saheeh AlBukhari.

He also mentioned the delegation of Al-Azd; the delegation of Ghassan, AlHarith Ibn Ka‘b, Hamdan, Sa’d, Al-‘Asheerah and ‘Ans. The delegations also included, the Dariyyeen, Rahawiyyeen, Banu Ghamid, Nakha‘, Bajeelah, Khath‘am, Hadramawt. He mentioned that among them were Wa’il Ibn Hujr and the four kings: Jamd, Mikhwas, Mishrah and Abda‘ah. It is recorded in the Musnad of Imam Ahmad that they were cursed along with their sister AlAmarradah. Al-Waqidi spoke at length on this.

He also mentioned the delegations of Azd Oman, Ghafiq, Bariq, Daws, Thumalah, Al-Huddan, Aslam, Judham, Mahrah, Himyar, Najran and
Ja'ishahn and he discussed these different tribes very extensively. We have presented earlier some of their concerns in our previous narration which is sufficient. And Allah (SWT) knows best.

The Delegation of the As-Siba' (Beasts of Prey)

On the authority of 'Abdul-Muttalib Ibn 'Abdullah Ibn Hantab who narrated that while Allah's Messenger, (Peace and Blessings of Allah be upon him), was sitting in the midst of his Companions in Madinah, a wolf came and stood in front of him and howled. Allah's Messenger, (Peace and Blessings of Allah be upon him), said: "This is the delegation of the beasts of prey that has come to you. If you wish you may apportion something for them which will not go to any other than them, otherwise you let it be and you will protected from it, but whatever it takes is its provision." They said: "OAllah's Messenger, we are not pleased to give it anything." Allah's Messenger, (Peace and Blessings of Allah be upon him), signaled to it with three fingers and it went back with two honeycombs. This narration is mursal from this angle and it appears that this is the same wolf mentioned in the Hadith related by Ahmad.

The Arrival of Al-Azd

Suwaid Ibn Al-Harith said: "I was the seventh of the delegates of my people to Allah Messenger. When we came to him, we spoke with him and our speech and appearance impressed him. He asked, 'Who are you?' We said: 'We are believers.' Allah's

Messenger, (Peace and Blessings of Allah be upon him), smiled and said: 'Every statement has its truth. What is the truth of your statement and Iman?' Suwaid added: We said, 'They are fifteen practices. Five of them, your envoy commanded us to believe in them, five of them, you commanded us to carry out, and the remaining five have been part of our character since the period of ignorance unless you detest anything from it.' The Messenger asked: 'What are the five things that my envoy commanded you to believe in?' We answered: 'He commanded us to believe in Allah, His angels, His Books, His Messengers, and Resurrection after death.'

The Messenger of Allah, (Peace and Blessings of Allah be upon him), then asked: 'What are the five things I have commanded you to do?' We said: 'You commanded us to say that there is none worthy of worship (in truth) except Allah, that we should establish the prayer, pay the Zakah, that we should fast the month of Ramadan, and that we should go on pilgrimage if we are able and find the means.' He asked: 'What are the five things which were part of your character since the time of Ignorance?' We said: 'Gratitude in times of comfort, patience in times of adversity, truthfulness at the point of meeting (the enemy), and glee over the misfortune of the enemies.' Allah’s Messenger, (Peace and Blessings of Allah be upon him) said: 'Wise men and scholars, their men of knowledge almost were Prophets.' And he added: 'I shall add five more things for them making it twenty if you are as you have said. Do not amass what you cannot eat, do not build a house in which you will not live, do not vie (with one another) over what you know will be ephemeral tomorrow, fear Allah to Whom is your returning and to Whom you shall be presented (for judgment), and be desirous of what you are heading to (Paradise) in which you shall live forever.' The people went away from the

presence of Allah’s Messenger, (Peace and Blessings of Allah be upon him), and they memorized his advice and implemented it."

It has been mentioned earlier that a delegation of the Jinncame in Makkah before the Hijrah. We have examined the discussion on that in the explanation of Allah’s statement: “And (remember) when We sent toward you (O Muhammad) Nafran (three to ten persons) of the Jinn, (quietly) listening to the Qur’an.” (Soorah Al-Ahqaf 46:29)

This and other similar narrations indicate the repeated coming of the delegation of the Jinn to Makkah. We have also stated that repeatedly in a manner that suffices.

The 10th Year: Allah’s Messenger Dispatches Khalid Ibn Al-Waleed to Banu Al-Harith

Ibn Ishaq related that afterward, Allah’s Messenger, (Peace and Blessings of Allah be upon him), dispatched Khalid Ibn Al-Waleed in the month of Rabee’ Ul- Akhir or Jumad Al-Ooala, in 10th A.H. to Banu Al-Harith Ibn Ka‘b in Najran. He ordered him to invite them to Islam for three days prior to any fighting. In the event of their accepting Islam, he should accept it from them, otherwise he should fight them ifthey refused.

Khalid marched out, dispersing convoys in different directions to invite people to Islam saying: “O People embrace Islam and you will be safe.” So people accepted Islam. In deference to the command of Allah’s Messenger, (Peace and Blessings of Allah be upon him), in the event of their accepting Islam, he refrained from fighting them. He stayed with them to teach them Islamic teachings, the Book of Allah and the Sunnah of His Prophet.

Then Khalid wrote to the Messenger of Allah:

"In the Name of Allah, the Beneficent, the Merciful, (this isletter to Muhammad, the Prophet and Messenger of Allah, from Khalid Ibn Waleed. Peace, Mercy and Blessing of Allah be on you. Praise be to Allah beside Whom there is no god. O Messenger of Allah, you sent me to Banu Al-Harith Ibn Ka'b commanding me not to fight them for three days, to call them to Islam and to remain with them if they embrace it, and to accept it from them and teach them the religion, the Book of Allah and the Sunnah of His Prophet; and in case they do not submit, I should fight them. I went to them, invited them to Islam for three days as ordained by Allah's Messenger, (Peace and Blessings of Allah be upon him), and I sent convoys among them saying: 'OBanu Al-Harith, embrace Islam and you will be safe.' They accepted it without a fight and I remained among them enjoining on them what Allah has commanded and forbidding them from what Allah has forbidden, and educating them about Islamic teachings and the Sunnah of the Prophet. And Peace, Mercy and Blessing of Allah be on you."

Allah's Messenger, (Peace and Blessings of Allah be upon him), wrote back to him thus:

"In the Name of Allah the Beneficent, the Merciful, (this is a) letter from Muhammad, the Prophet and Messenger of Allah, to Khalid Ibn Al-Waleed. Peace, Mercy and Blessing of Allah be on you. Praise be to Allah beside Whom there is no god. I received your letter from your envoy informing me that Banu Al-Harith Ibn Ka'b has embraced Islam without a fight, that they responded to (the teaching of) Islam which you had invited them to, that they have testified that none deserves to be worshipped

(in truth) except Allah and that Muhammad is His servant and Messenger, and that Allah has guided them with His guidance (to the Right Path). So promise them (the good consequence of their work) and warn them (against the evil of disobedience), and come with a delegation from them. Peace, Mercy and Blessing of Allah be on you."

So, Khalid came to the Messenger of Allah, (Peace and Blessings of Allah be upon him), with a delegation from Banu Al-Harith Ibn Ka'b.

Ibn Ishaq added: Afterward, they returned to their people during the remaining days of Shawwal or in the beginning of Dhul-Qa'dah. He also said: After the delegation had left, he (Allah's Messenger) also sent to them 'Amr Ibn Hazm to teach them Islam, the Sunnah, the Islamic rulings, and to take from them their Zakah. He wrote a document for him stating that his agreement (with them) is his own agreement the command (of 'Amr) is his command.

Allah's Messenger Sent Ameers to the People of Yemen Prior to the Farewell Pilgrimage

Al-Bukhari says in the chapter of the dispatch of Abu Moosa and Mu'adh Ibn Jabal to Yemen that on the authority of Abu Burdah, who narrated that the Prophet, (Peace and Blessings of Allah be upon him), sent Mu'adh and AbuMoosa to Yemen. He sent each of them to administer a province as Yemen consisted of two provinces. He said to them: "Treat the people with ease and do not be hard on them; give them glad tidings and do not fill them with aversion." In another narration, he added: "And love each other, and do not differ." Thus, each of them went to carry out

his job. So when any one of them toured his province and happened to come near (the border of the province of) his companion, he would visit him and greet him. Once Mu'adh toured that part of his state which was near (the border of the province of) his companion Abu Moosa.

Mu'adh came riding his mule until he reached Abu Moosa and saw him sitting, and the people had gathered around him. There was a man tied with his hands behind his neck. Mu'adh said to Abu Moosa: "'Abdullah Ibn Qais, what is this?" Abu Moosa replied: "This man has reverted to polytheism after embracing Islam." Mu'adh said: "I will not dismount until he is killed." Abu Moosa replied: "He has been brought for this purpose, so dismount." Mu'adh said: "I will not dismount until he is killed." So Abu Moosa ordered that he be killed, and he was killed. Then Mu'adh dismounted and said: "O 'Abdullah (Ibn Qais) ! How do you recite the Qur'an?" Abu Moosa said: "I recite the Qur'an regularly at intervals and piecemeal." He asked: "How do you recite it, O Mu'adh?" Mu'adh said: "I sleep in the first part of the night and then get up after having slept for the time devoted for my sleep and then recite as much as Allah has written for me. So I seek Allah's reward for both my sleep as well as my prayer (at night)."

On the authority of Ibn 'Abbas who narrated that Allah's Messenger, (Peace and Blessings of Allah be upon him), said to Mu'adh when he sent him to Yemen: "You are going to the People of the Scripture, so when you reach them, invite them to testify that none has the right to be worshipped except
Allah and that Muhammad is His Messenger. If they obey you in that, then tell them that Allah has enjoined on them five prayers to be performed every day and night. If they obey you in that,

then tell them that Allah has enjoined on them Sadaqah (i.e. Zakah) to be taken from the rich among them and given to the poor among them. If they obey you in that, then be cautious! Don't take their best properties (as Zakah) and be afraid of the curse of an oppressed person as there is no screen between his invocation and Allah."

It is narrated that Mu'adh used to say: "Allah's Messenger sent me to Yemen and said: 'Perhaps you will (come back and) pass by my grave and my Mosque. I have sent you to a people whose hearts are soft and they fight upon the truth (saying that twice). So fight along with those who follow you from among them against those who disobey you until they return to Islam, and the woman hastens to her spouse, son to his father, brother to his brother and until tranquility prevails between two lovers."

This Hadith contains a clear indication and prophecy that Mu'adh would not meet Allah's Messenger, (Peace and Blessings of Allah be upon him), and this is exactly what happened. He remained in Yemen until the time of the Farewell Pilgrimage and then the Messenger of Allah's death occurred 81 days after the Farewell Hajj.

Ubayy Ibn Ka'b Ibn Malik narrated that Mu'adh Ibn Jabal was a handsome and big-hearted young man from the best of theyouth of his people. He was never asked anything except that he gave it until his debt overwhelmed his wealth. He asked Allah's Messenger, (Peace and Blessings of Allah be upon him), to intervene with his creditors on his behalf and he did. If someone were to be let off based on the statement of another, it should have been Mu'adh. He would have been left because of the statement of Allah's Messenger. So Allah's Messenger, (Peace

and Blessings of Allah be upon him), supplicated for him and continued to distribute his wealth and portions among his creditors. Eventually, Mu'adh became penniless. When Allah's Messenger, (Peace and Blessings of Allah be upon him), performed the last pilgrimage, he sent Mu'adh to Yemen to improve his condition. The first person to be restored with this wealth was Mu'adh.

The sub-narrator added: He came to Abu Bakr As-Siddiq, may Allah be pleased with him, from Yemen when Allah's Messenger, (Peace and Blessings of Allah be upon him), had died. 'Umar, may Allah be pleased with him, came to Mu'adh and said to him: "Do you have any desire to follow me so that you may return this wealth to Abu Bakr? If he leaves it for you then you may take it." Mu'adh replied: "Why should I return it to him when Allah's Messenger, (Peace and Blessings of Allah be upon him), sent me in order to improve my condition?" When Mu'adh objected, 'Umar went to Abu Bakr and said: "Send for this man and take from him (his wealth) and let him go." Abu Bakr said: "I shall not do such (a thing). Allah's Messenger, (Peace and Blessings of Allah be upon him), sent him to Yemen to improve his condition and I shall not take away anything from him." In the morning, Mu'adh went to 'Umar and said: "I have no other choice but to follow your advice. I saw myself in a dream being dragged into the Hellfire while you were pulling me away from it." Thus, he went to Abu Bakr with all that he came back with from Yemen until he even brought a whip. He swore to him that he did not hide anything. Abu Bakr, mayAllah be pleased with him, said: "It is for you, I shall not take anything from you."

Then Al-Baihaqi mentioned a corroboration for the Hadith of Mu'adh's sleep on the authority of 'Abdullah and that all that he brought (from Yemen) were slaves and he brought them to Abu Bakr. When all of them were returned to him, he went back with them. One day, he stood up to pray and they all stood up and prayed with him. When he concluded the prayer, he asked them: "To whom were you praying?" They responded: "To Allah." So he said: "Then you are free for His sake," and so he set them free.

Allah's Messenger, (Peace and Blessings of Allah be upon him), Sent 'Ali Ibn Abi Talib and Khalid Ibn Al-Waleed to Yemen

Al-Bara' narrated that Allah's Messenger, (Peace and Blessings of Allah be upon him), sent Khalid Ibn Al-Waleed to the people of Yemen to invite them to Islam. Al- Bara' added: I was among those who set out with Khalid Ibn AlWaleed. We stayed for six months inviting them to Islam but they did not respond to him. Then Allah's Messenger (Peace and Blessings of Allah be upon him), sent 'Ali Ibn Abi Talib and also ordered that Khalid should return (with his entourage) excluding one man who had been with Khalid. I wished I would be left behind with 'Ali. Al-Bara' continued: I was among those left behind with 'Ali. When we came close to the people, they came out to meet us. 'Ali stepped forward and led us in prayer and then he arranged us into a single row. Then he went forward in front of us and read the letter of Allah's Messenger, (Peace and Blessings of Allah be upon him) to them and the people of Hamdan accepted Islam in their entirety. 'Ali sent a letter to Allah's Messenger, (Peace and Blessings of Allah be upon him), informing him of their acceptance of Islam. When Allah's Messenger, (Peace and Blessings of Allah be upon him) read the letter, he prostrated and

when he raised his head, he said: “Peace be unto Hamdan, peace be unto Hamdan.”

It is related that Abu Sa’eed Al-Khudri said: Allah’s Messenger (Peace and Blessings of Allah be upon him), sent ‘Ali Ibn Abi Talib to Yemen. Abu Sa’eed continued: I was among those who set out along with him. When he took Zakah of camels, we asked him to allow us to ride on them so that we may relieve our camels for we noticed some weakness in our camels but he refused and said: “Your share in it is similar to that of other Muslims.” When‘Ali was through (with his assignment) and was set on a return journey, he appointed someone to lead us and he hastened back and he caught the Hajj. When he had concluded his Hajj, the Prophet said to him: “Go back to your companions and lead them.”

Abu Sa’eed continued: "We had asked the person ‘Ali had appointed in his stead to allow us to ride the camels of Zakah since ‘Ali did not prohibit us directly himself. So he did. On his return, when ‘Ali discovered that the camels of Zakah had been ridden and he saw signs to that effect, he censured and reproached the person he had appointed in his place. I said: I swear by Allah that I shall take it upon myself to report to Allah’s Messenger (Peace and Blessings of Allah be upon him) the harshness and straitening that we were subjected to. When we got back to Madinah, early in the morning, I went to Allah’s Messenger (Peace and Blessings of Allah be upon him) with the intention of fulfilling my vow. I met Abu Bakr coming out from the presence of Allah’s Messenger. When he saw me, he stayed with me, welcomed me and asked about my affairs and I asked him about his. He asked: 'When did you arrive?' I said: 'I came back last night.' He went back with me to see the Messenger of

Allah, (Peace and Blessings of Allah be upon him). He entered and said: 'Here is Sa'd Ibn Malik Ibn Ash-Shaheed.' Allah's Messenger, (Peace and Blessings of Allah be upon him) said:

'Let him enter.' When I entered, I greeted him and he returned my greeting. He turned to me and asked me about myself and my family. I quickly broached the matter: 'O Messenger of Allah, (you should have seen) what we experienced of harshness and bad companionship.' The Messenger of Allah, (Peace and Blessings of Allah be upon him), withdrew while I enumerated all our experience with him (i.e. 'Ali) until when I was still in the middle of my speech, Allah's Messenger, (Peace and Blessings of Allah be upon him), patted my thigh for I was close to him and said: 'O Sa'd Ibn Malik Ibn Shaheed, refrain from your talk about your brother, 'Ali, for you know that he was merely harsh for them in the path of Allah.' I said to myself: 'O Sa'd Ibn Malik, may your mother be bereft of you! Shouldn't you have told me that I have engaged you in what is detestable all day? By Allah I shall never mention him with evil (again) whether secretly or openly'."

The import of this episode is that many rumors were spread concerning his command of that army solely because of his objection to the use of the camels of Zakah and his retrieval of the garments which his deputy had given out to them. 'Ali was excused from all that he did but the comments became rife among the pilgrims. This is why, And Allah (SWT) knows best, when Allah's Messenger, (Peace and Blessings of Allah be upon him) returned from his pilgrimage and he concluded his rites and on his return journey to Madinah, at Ghadeer Khumm, he rose to address the people. He absolved Ali publicly, boosted his esteem

and described him with virtues in order to dissipate what the hearts of many people were entertaining concerning him.

The Farewell Pilgrimage in the 10th Year

This is because Allah's Messenger, (Peace and Blessings of Allah be upon him) bade farewell to the people during it and never performed any other Hajj after it. It is calledHajjat ul-Islam because Allah's Messenger, (Peace and Blessings of Allah be upon him), never undertook any Hajj from Madinah other than this even though he performed Hajj before the Hijrah several times prior to Prophethood and after it. It is said that the obligation of Hajj was promulgated that year. It is also said that it was obligated in the 9th year while some said it was in the 6th year. Others opine that the obligation was revealed just before the Hijrah but this is very strange. It is called Hajjat ul-Balagh because Allah's Messenger, (Peace and Blessings of Allah be upon him), conveyed to the people the Islamic law of Hajj both in statement and action. Thus, there was nothing left of the cornerstones and pillars of Islam except that he (Allah's Messenger) had explained them. He explained to them the laws of Hajj, Allah revealed while he was standing on ‘Arafah: “This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion.” (SoorahAl-Ma'idah 5:3) An explanation of all this will be presented later.

The import of this explanation is to relate the description of the Hajj of the Prophet as there are considerable variances among the narrations concerning it, according to the knowledge that reached each one of the narrators, which caused them to differ especially

after the generation of the Companions, Allah be pleased with them all.

Here we cite what the Imams have related in their books from these narrations and we reconcile all of them in a manner that will delight anyone who contemplates and examines them carefully, reconciling between the two routes of the Hadith and understanding their meanings, insha'Allah. In Allah we place our reliance and to Him (all affairs) are entrusted. People have paid considerable attention to the Hajj of the Messenger of Allah, from the earlier scholars to the later ones. 'Allamah Abu Muhammad Ibn Hazm Al-Andalusi, may Allah have Mercy on him, has compiled an entire volume on the Farewell Pilgrimage demonstrating his mastery in much of it, albeit he had some falseimpressions which we shall point out in their proper places.

Explanation of the Fact About the Hajj of Allah's Messenger From Madinah

Al-Bukhari related on the authority of Anas who said: "Allah's Messenger performed four 'Umrahs all of them in the month of Dhul-Qa'dah, except the one which he performed during his Hajj."

The first: out of these 'Umrahs (of the Prophet) was the 'Umrah of Al-
Hudaibiyah from which he was prevented. Then after that was the 'Umrah AlQada' (redemption). It is also known as the 'Umrah Al-Qisas (of reprisal). It is equally known as the 'Umrah of Al-Qadiyyah. Subsequently came the 'Umrah Al-Ji'ranah on his return from Ta'if where he distributed the booty of (the battle

of) Hunain. Discussions on all of these have preceded at their proper places.

The fourth ‘Umrah performed by the Prophet was the one he performed along with his Hajj. We shall explain the differences among the people concerning this ‘Umrah, which he performed with the Hajj. Was it (the Hajj) Mutamatti’ such that the ‘Umrah occurred before the Hajj and then he became free (of Ihram) or he was prevented from being free (from Ihram) by his coming with Hady. Or was it Qarin (simultaneous) with his Hajj as we mentioned from the Ahadeeth pointing to that. Or was it Mufrid (i.e.singled out) from the Hajj such that the ‘Umrah occurred after he had completed the Hajj rites. This is the argument of those who subscribe to the fact that it was Ifrad, as is wellknown from Ash-Shafi‘i. An explanation of these shall be presentedduring our discussion on his assumption of Ihram to determine whether he undertook Ifrad, Mutamatti’ or Qarin.

Al-Bukhari related on the authority of Zaid Ibn Arqam that the Prophet fought 19 Ghazwahs (battles) and performed Hajj once after he migrated (to Madinah).Abu Ishaq said: “Another one was in Makkah.”

What Abu Ishaq states here is that Allah’s Messenger, (Peace and Blessings of Allah be upon him), performed Hajj in Makkah “another Hajj” implying that he did not perform more than one Hajj in Makkah as is apparent in his wordings, which of course is quite remote. This is because after Prophethood, Allah’s Messenger (Peace and Blessings of Allah be upon him) used to attend the season of Hajj and he would invite the people to Allah saying: “Who would give me protection so that I can deliver the message of my Lord, for the Quraish have prevented me from

conveying the message of my Lord?" This remained the case until Allah ordained for him a group of Ansar who met him on the night of 'Aqabah, i.e. on the eve of the day of Nahr by the Jamrah Al'Aqabah, for three years consecutively until the third year when they pledged to him on the night of the second 'Aqabah which was their third meeting with him. Soon after, the Hijrah to Madinah took place just as we have related earlier in its proper context. And Allah (SWT) knows best.

His Exit From Madinah for the Farewell Pilgrimage

The Prophet (Peace and Blessings of Allah be upon him) with his Companions proceeded from Madinah after combing and oiling his hair and putting on two sheets ofIhram). He did not forbid anyone to wear any kind of sheets except the ones colored and dipped in with saffron, because they may leave a scar of scent on the skin. In the early morning, the Prophet (Peace and Blessings of Allah be upon him) mounted his ride while in Dhul-Hulaifah and set out until they reached Baida'. That happened four nights toward the end of DhulQa'dah and he reached Makkah on the 5th of Dhul- Hijjah." Al-Bukhari related it exclusively.

Regarding his statement: "That occurred five days toward the end of DhulQa'dah," he meant by it that he got to Dhul-Hulaifah on the morning of that day. Ibn Hazm argued that Allah's Messenger, (Peace and Blessings of Allah be upon him) left Madinah on Thursday and spent the night of Jumu'ah at Dhul-Hulaifah until the day of Jumu'ah corresponding to the 25th day of Dhul-Qa'dah. Thus, the statement of Ibn 'Abbas that: "This occurred five days toward the end of Dhul-Qa'dah," means from the day of his departure from Madinah after he had oiled, combed

his hair and donned his Izar and Rida'; ‘A’ishah (May Allah be pleased with her) and Jabir narrated that they departed from Madinah five days toward the end of Dhul-Qa‘dah and this makes the argument of Ibn Hazm remote and improbable suggesting the more correct opinion is to the contrary. That day does not correspond to Friday if the month of Dhul-Qa‘dah was complete.

It is not possible that the Messenger of Allah’s departure was on a Friday, because of what is related by Al-Bukhari from Anas Ibn Malik, who said: “While we were in Madinah, Allah’s Messenger (Peace and Blessings of Allah be upon him) offered the Dhuhr prayers four Raka‘ahs and offered two Raka‘ahs of the ‘Asr prayers at Dhul-Hulaifah. Then he spent the night there until the following morning. He then mounted his riding animal and set out until they reached Baida’ where he uttered the praise of Allah (Alhamdulillah), glorified Him (Subhan-Allah) and extolled the greatness of Allah (AllahuAkbar), and then he made the Talbiyah for Hajj and ‘Umrah.

This nullifies the possibility of the departure of Allah’s Messenger (Peace and Blessings of Allah be upon him) ever occurring on Friday and based on this as well, it is not possible that his departure was on Thursday as opined by Ibn Hazm because that corresponds with the 24th day of Dhul- Qa‘dah. There are no differences on the fact that the first day of Dhul-Hijjah was Thursday as established by concurrent narrations and the consensus that Allah’s Messenger (Peace and Blessings of Allah be upon him) stood on ‘Arafah on Jumu‘ah, 9th of Dhul-Hijjah, indubitably. If his departure were to occur on Thursday, 24th of Dhul-Qa‘dah, it would leave six nights to the end of the

month – the nights of Friday, Saturday, Sunday, Monday, Tuesday and Wednesday.

Ibn ‘Abbas, ‘A’ishah (May Allah be pleased with her), and Jabir have said that he departed five days toward the end of Dhul-Qa‘dah and it is impracticable that it was on Friday based on the Hadith of Anas. Thus, the day of his departure ought to be Saturday. The narrator thought that the month was complete but it is unanimous that the month (of Dhul- Qa‘dah) of that year was short. At the close of Wednesday, the month of Dhul-Hijjah began on the night of Thursday. This is corroborated by what occurs in the narration of Jabir that (his departure was) five or four days (toward the end of DhulQa‘dah). This is a confirmation that this is the (more apt) estimation; there is no deviation from it, by no means. And Allah (SWT) knows best.

The Description of His Departure From Madinah to Makkah for Pilgrimage

On the authority of Ibn ‘Umar that Allah’s Messenger (Peace and Blessings of Allah be upon him) used to go (for Hajj) via Ash-Shajarah pathway and return viaMu‘arras pathway; and no doubt, whenever Allah’s Messenger (Peace and Blessings of Allah be upon him) went to Makkah, he used to offer the prayer in the Mosque of Ash-Shajarah; on his return, he used to offer the prayer at Dhul- Hulaifah in the middle of the valley, and pass the night there until the morning.”

On the authority of Anas that the Prophet (Peace and Blessings of Allah be upon him) performed pilgrimage on a shabby mount and underneath was a velvet sheet and he said: “A Hajj devoid of show-off and dissimulation.”

Al-Bukhari has related in his Saheeh on the authority of Thumamah Ibn ‘Abdullah Ibn Anas who said: “Allah’s Messenger performed Hajj on a packsaddle and he was not a miser.” (Anas added): “Allah’s Messenger performed Hajj on a pack-saddle and the same mount was carrying his baggage too.”

Imam Ahmad related on the authority of Ishaq Ibn Sa’eed from his father who narrated: “I set out along with Ibn ‘Umar and we met a company of Yemenis with leather luggage and the rein of their camels was rope. So ‘Abdullah said: ‘Whoever wishes to see the similitude of fellowship common with Allah’s Messenger (Peace and Blessings of Allah be upon him) and his Companions when they arrived for the Farewell Pilgrimage, then let him look at this company'.”

On the authority of Asma’ Bint Abu Bakr who narrated: "We set out with the Prophet (Peace and Blessings of Allah be upon him) on pilgrimage until we got to Al-Arj where the Messenger of Allah dismounted and ‘A’ishah (May Allah be pleased with her) sat by his side while I sat by my father. Allah’s Messenger (Peace and Blessings of Allah be upon him) and AbuBakr shared the same camel and it was entrusted to a slave-boy of Abu Bakr. Abu Bakr sat waiting for him to turn up and when he did, his camel was not with him. Abu Bakr asked: “Where is your camel?” The boy said: “It got lost yesterday.” Abu Bakr said: “The only camel and you lost it?” Then he began to hit him while Allah’s Messenger (Peace and Blessings of Allah be upon him) was smiling and saying: “Look at this pilgrim and his action.”

It has been stated earlier that Allah’s Messenger (Peace and Blessings of Allah be upon him) offered four Raka‘ahs of Dhuhr prayers and then proceeded to Dhul- Hulaifah, which is also

known as Wadi Al-‘Aqeeq and he offered the ‘Asr prayers in two Raka‘ahs which points to the fact that he came to DhulHulaifah during the day at the time of ‘Asr and thus he shortened the ‘Asr prayers. Between Madinah and Dhul-Hulaifah was a distance of three miles and thereafter, he offered the Maghreb and ‘Isha’. He spent the night there until the morning and led his Companions in Salat. He then informed them that a revelation had been sent to them during the night concerning the Ihram.

On the authority of Abdullah Ibn ‘Umar who narrated that the Prophet (Peace and Blessings of Allah be upon him) came while he was at Al-Mu‘arras in Dhul-Hulaifah. It was said to him: “You are in a blessed valley.”

Al-Bukhari related on the authority of ‘Umar who narrated: I heard Allah’s Messenger (Peace and Blessings of Allah be upon him) say while he was in Wadi Al- ‘Aqeeq: “Tonight a messenger came to me from my Lord and asked me to pray in this blessed valley and to assume Ihram for Hajj and ‘Umrah together.” Al-Bukhari related it exclusive of Muslim. Obviously the command to the Prophet (Peace and Blessings of Allah be upon him) to pray at the valley of ‘Aqeeq was a command to stay there until he offered the Dhuhr prayers. This is because the order came tohim in the night and he informed them after the conclusion of the Subh prayers and there was no Salat coming just after that except Dhuhr. Thus, he ordered them to offer it there even if the Ihram would come afterward. This is why he said: “Tonight a messenger came to me from my Lord and asked me to pray in this blessed valley and to assume Ihram for Hajj and ‘Umrah together.” This has been used as evidence for the obligation of Qiran and incidentally, it is the strongest evidence on that as shall be explained in due course.

The significance of this is that Allah's Messenger (Peace and Blessings of Allah be upon him) was ordered to remain in the valley of 'Aqeeq until the time of the Dhuhr prayers, and he complied. He remained there and visited his wives in turn that morning; there were nine of them with him at the time, all of whom had set out with him. He did not leave until he offered the Dhuhr prayers as shall be explained in due course in the Hadith of Abi Hassan AlA'raj from Ibn 'Abbas that: "Allah's Messenger (Peace and Blessings of Allah be upon him) offered the Dhuhr prayers at Dhul- Hulaifah and then he branded his Badanah (sacrificial camels) and he rode his mount and began the Talbiyah."

On the authority of Anas Ibn Malik who narrated that: "Allah's Messenger (Peace and Blessings of Allah be upon him) offered the Dhuhr prayers and then mounted his camel. When he ascended Al-Baida', he said the Talbiyah."

On the authority of Anas also (that): "Allah's Messenger (Peace and Blessings of Allah be upon him) spent the night at Dhul-Hulaifah until the following morning when he offered the Subh prayers and then rode his camel until it took him to Al-Baidaa when he pronounced the Talbiyah for both 'Umrah and Hajj."

'A'ishah (May Allah be pleased with her) narrated: "I used to apply perfume onAllah's Messenger (Peace and Blessings of Allah be upon him) and then he would visit his wives, and then he would assumeIhram in the morning while still emitting perfume."

On the authority of Kharijah Ibn Zaid Ibn Thabit from his father who narrated: "He saw Allah's Messenger (Peace and Blessings

of Allah be upon him) remove his cloth for his Talbiyah and take a bath.”

On the authority of ‘A’ishah (May Allah be pleased with her) that: “I applied perfume on Allah’s Messenger with my own hands with Dhareerah during the Farewell Pilgrimage for exiting the state of Ihram and entering into it.”

This Hadith points to the fact that Allah’s Messenger, (Peace and Blessings of Allah be upon him) applied perfume after the bath, for if the perfume were applied before the bath, it would have been washed away and none of its traces would remain – especially three days after assuming Ihram. Some of the predecessors, including Ibn ‘Umar, have opined that it is detestable to apply perfume at the time of Ihram.

Ibn ‘Umar narrated that Hafsah, the wife of the Prophet, asked: “O Messenger of Allah, why have the people finished their Ihram after performing ‘Umrah but you have not finished your Ihram after performing ‘Umrah?” He replied: “I have matted my hair and garlanded my Hady. So I will not finish my Ihram until I have slaughtered (my Hady).”

On the authority of Ibn ‘Abbas who narrated that: “When Allah’s Messenger, (Peace and Blessings of Allah be upon him) reached Dhul-Hulaifah, he called for his camel, marked it on the right side of its hump, removed the blood from it, and tied two sandals round its neck. He then mounted his camel.” The authors of the four Sunan have related it through different chains on the authority of Qatadah.This is a pointer that Allah’s Messenger, (Peace and Blessings of Allah be upon him) carried out the marking and garlanding of his Budn (sacrificial camel) with his own hands and he entrusted the marking and garlanding of the

remainder to someone else for his Hady were many either numbering 100 or slightly less. It is also possible that he slaughtered 63 with his own hands and told ‘Ali to slaughter the remainder. The Hadith of Jabir indicates that ‘Ali came from Yemen with the Prophet’s Budn and the wordings of Ibn Ishaq mentions that Allah’s Messenger, (Peace and Blessings of Allah be upon him) shared his Budn with ‘Ali. And Allah (SWT) knows best. Others mentioned that he (the Messenger of Allah) and ‘Ali slaughtered 100 camels on the day of Nahr. Based on this, it is possible that he had herded them all the way from Dhul-Hulaifah and it is equally possible that he bought some of them afterward while he was a Muhrim.

The Explanation of the Place From Where Allah’s Messenger, (Peace and Blessings of Allah be upon him), Began His Talbiyah

On the authority of ‘Umar who narrated (that the Messenger ofAllah said): “Tonight a messenger came to me from my Lord and asked me to pray in this blessed valley and to assume Ihram for Hajj and ‘Umrah together.”

Salim Ibn ‘Abdullah said: I heard my father say, “Never did Allah’s Messenger assume Ihram except at the mosque, that is, at the Mosque of DhulHulaifah.”

However, Ibn ‘Umar has narrated something contrary to that as related on another angle which is related in the Saheehain from Ibn ‘Umar and he mentioned a Hadith concerning that, which is that ‘Abdullah said: “As for uttering the Talbiyah, I did not see Allah’s Messenger utter it until his camel proceeded with him.”

Al-Bukhari has said this in the chapter of facing the Qiblah to utter the Talbiyah.

On the authority of Nafi' who narrated that whenever Ibn 'Umar offered the morning prayers at Dhul-Hulaifah, he would call for his camel and mount it. When it stood upright, he would face the Qiblah and then pronounce the Talbiyah until he reached the sacred precinct. Then he would discontinue until he got to Dhi Tuwa. He would spend the night until the following morning. After offering the morning Salat, he would take a bath and he claimed that Allah's Messenger did the same thing.

On the authority of Ibn 'Abbas who narrated: The Prophet, (Peace and lessings of Allah be upon him) with his Companions started from Madinah after combing and oiling his hair and putting on two sheets of Ihram. He did notforbid anyone to wear any kind of sheets except the ones colored with saffron because they may leave the scent on the skin. In the early morning, the Prophet, (Peace and Blessings of Allah be upon him) mounted his riding animal while in Dhul-Hulaifah and set out until they reached Baida', where he and his Companions recited Talbiyah, and then they did the ceremony of Taqleed (which means to put the colored garlands around the necks of the sacrificial animals). And all that happened on the 25th of Dhul-Qa'dah.

When he reached Makkah on the 4th of Dhul-Hijjah he performed the Tawaf round the Ka'bah and Sa'i between Safa and Marwah. Since he had a sacrificial animal with him and had garlanded it, he did exit from his Ihram. He proceeded toward the highest places of Makkah near Al-Hajoon and as he had assumed the Ihram for Hajj, he did not go near the Ka'bah after he performed Tawaf until he returned from 'Arafah. Then he

ordered his companions to perform Tawaf and then the Tawaf of Safa and Marwah, and to cut short the hair of their heads and to exit from their Ihram. This was only for those people who had not garlanded a Budn. Those who had their wives with them were permitted to have sexual relation with them, and similarly use perfume and (ordinary) clothes were permissible for them. These narrations from Ibn ‘Abbas in which Allah’s Messenger, (Peace and Blessings of Allah be upon him) began his Talbiyah after his camel had stood upright, are more authentic and well- established than the Hadith of Khusaif Al-Jazari from Sa’eed Ibn Jubair. And Allah (SWT) knows best.

The narrations that are well-established and clarify that he began the Talbiyah when his mount stood upright with him have precedence over others because of the probability that he assumed his Ihram at the mosque when his camel had stood upright with him. Thus the narration containing his riding his camel wouldthen be an additional information above the others. And Allah (SWT) knows best.

An Extensive Discussion on the Type of Ihramthat Allah’s

Messenger Assumed in The Hajj

‘A’ishah (May Allah be pleased with her) narrated that Allah’s Messenger, (Peace and Blessings of Allah be upon him), performed Hajj Ifrad. And on the authority of ‘A’ishah (May Allah be pleased with her), who said: “We set out along with Allah’s Messenger, (Peace and Blessings of Allah be upon him), while some of us had made intention for Hajj, others for ‘Umrah, and yet some others had made the intention for both Hajj and

‘Umrah. Allah’s Messenger, (Peace and Blessings of Allah be upon him), made the intention for Hajj. Those who made the intention for ‘Umrah became free after they had circumambulated the Ka‘bah and went around the Safa and Marwah. Those who made the intention for Hajj or both Hajj and ‘Umrah did not become free until the day of Nahr.”

On the authority of ‘A’ishah (May Allah be pleased with her), who said: “Allah’s Messenger made intention for Hajj and ‘Umrah during the Farewell Pilgrimage and he came along with his Hady. Some of the people with him made intention for ‘Umrah and drove along with them their Hady. There were others who, however, made the intention for ‘Umrah but did not drive along with them the Hady.” ‘A’ishah (May Allah be pleased with her) added: “I was among those who made intention for ‘Umrah and did not drive along with them their Hady. When Allah’s Messenger, (Peace and Blessings of Allah be upon him), arrived, he said: ‘Whoever among you has driven the Hady, should not finish his Ihram until he completes his Hajj; and whoever among you has not (driven) the Hady with him, should perform Tawaf of the Ka‘bah and the Sa‘i between Safa andMarwah, then cut short his hair and exit his Ihram, and then later assume the Ihram for Hajj; but he must offer a Hady (sacrifice) ; and if anyone cannot afford a Hady, he should fast for three days during the Hajj and seven days when he returns home.” ‘A’ishah (May Allah be pleased with her) added: “Then Allah’s Messenger brought forward the Hajj in which his death was feared and delayed the ‘Umrah.”This one of the Ahadeeth related exclusively by Ahmad though some of the wordings are objectionable but others have corroborations in the Saheeh. Saleh Ibn Abi Al-Khdar was not among the prominent companions of

Az-Dhuhri especially when he is contradicted by others as is the case here in some of his wordings in this narration.

His statement: "Allah's Messenger brought forward the Hajj, in which his death was feared, and delayed the 'Umrah" obviously does not flow with the first section of the Hadith that he made intention for Hajj and 'Umrah. If his intention in the clause is that he made his intention for both at the same and then he brought forward the rites of Hajj and upon concluding it, he made intention for 'Umrah as opined by those argue that Allah's Messenger, (Peace and Blessings of Allah be upon him), did Ifrad and this is what we are discussing currently. However, if he intended that Allah's Messenger, (Peace and Blessings of Allah be upon him), delayed the 'Umrah in entirety after he had assumed Ihram for it, then I do not know any scholar who subscribes to that opinion. If he meant that he carried out the rites of Hajj separate from those of 'Umrah and he entered 'Umrah into Hajj, then this is the opinion of those who say that he (Allah's Messenger) performed Qiran. They have interpreted the statement of the one who narrated that Allah's Messenger, (Peace and Blessings of Allah be upon him) performed Ifrad, i.e. he performed the rites of Hajj Ifrad even though he had intended to perform 'Umrah along with it. They said: "Everyone who narrated Ifrad had also narrated Al-Qiran."

On the authority of Ibn 'Abbas who narrated that Allah's Messenger, (Peace and Blessings of Allah be upon him), made the intention for Hajj arriving (at Makkah) four days into the month of Dhul-Hijjah. He led us in the Subh prayers at Batha'. Then he said: "Whoever wishes to make an intention for 'Umrah may do so."

Arguments that Allah’s Messenger, (Peace and Blessings of Allah be upon him), Performed Tamattu‘

On the authority of Ibn ‘Umar who narrated: “During the last Hajj (Hajjat ulWadaa‘) of Allah’s Messenger, (Peace and Blessings of Allah be upon him)

, he performed Tamattu‘, i.e. combined ‘Umrah with Hajj. He herded a Hady along with him from Dhul-Hulaifah. Allah’s Messenger, (Peace and Blessings of Allah be upon him), started by assuming the Ihram for ‘Umrah and Hajj. The people also performed the ‘Umrah and Hajj along with the Prophet. Some of them brought a Hady with them, while others did not do so. When the Prophet, (Peace and Blessings of Allah be upon him), arrived in Makkah, he said to the people, “Whoever among you has brought a Hady, should exit from his Ihram until he completes his Hajj; whoever has not brought the Hady with him, should perform Tawaf of the Ka‘bah and the Sa‘i between Safa and Marwah, then cut his hair and exit from his Ihram, and then later assume the Ihram for Hajj; however, he must offer a Hady (sacrifice) and if he is unable to afford a Hady, then he should fast for three days during the Hajj and seven days upon his return to his home.

The Prophet, (Peace and Blessings of Allah be upon him), performed Tawaf of the Ka‘bah; he wouldfirst touch the corner (where the Black Stone is located) and then perform Ramal (brisk walk moving the shoulders) during the first three rounds around the Ka‘bah; during the last four rounds he would walk at a normal pace. After finishing Tawaf of the Ka‘bah, he offered a two Raka‘ahs prayer at the Maqam of Ibrahim; he then went to Safa

and Marwah and performed seven rounds of Sa‘i between them and did not perform any ritual or any action which was forbidden for the one in Ihram. He continued until he completed all the rituals of his Hajj and sacrificed his Hady on the day of Nahr (10th day of Dhul-Hijjah). He then hastened toward Makkah and performed Tawaf of Ka‘bah, after which everything that was forbidden because of Ihram became permissible. Those who brought with them a Hady did the same as Allah’s Messenger did.”

This Hadith is the more problematic of the three opinions. As for the opinion of Ifrad, there is affirmation of ‘Umrah either before the Hajj or along with it. However, based on this narration, the opinion that he only performed Tamattu’ (is problematic) because the narration mentions that he did not come out of his Ihram after he had performed the rounds between Safa and Marwah. This is not the nature of Tamattu‘. Those who claim that he was prevented from exiting his Ihram say this because he brought with him a Hady. This is understood from the Hadith of Ibn ‘Umar from Hafsah that she said as she asked the Prophet: “O Messenger of Allah, why have the people exited from their Ihram after performing ‘Umrah, but you have not done so?” He replied: “I have matted my hair and garlanded my Hady. So I will not take out my Ihram until I have slaughtered (my Hady).” However, their statement is remote because the Hadith narrated for theaffirmation of Qiran contradicts this statement as well as the fact that Allah’s Messenger made the intention for ‘Umrah first and then, after his Sa‘i between Safa and Marwah, he made another intention for Hajj. No one narrates this sequence (or description) through any authentic chain, not even a hasan or dha‘eef one.

As for his statement contained in this Hadith: "During the last Hajj (HajjatalWadaa‘) of Allah's Messenger, he performed Tamattu‘,"i.e. combined ‘Umrah with Hajj. If it is intended by that At-Tamattu‘solely, where a pilgrim becomes free after Sa‘i, then that is not the case here for the wordings of the Hadith contradict this and the affirmation of ‘Umrah alongside the Hajj of Allah's Messenger, peace and blessings of Allah be upon him, also contains a denial of it. If the general Tamattu' is intended by this, in which Al-Qiran is inclusive, then that may be possible.

Concerning his statement that "Allah's Messenger started by assuming Ihram for ‘Umrah and Hajj", if it is intended to mean that he pronounced the wording (of the intention for) ‘Umrah before that of Hajj perhaps by saying: "Labbaika Allahumma ‘Umratan wa Hajjan" (Here I am, O Allah, intending ‘Umrah and Hajj) it is easier and does not contradict Al-Qiran. If it is intended by this that he intended ‘Umrah first and then he added Hajj to it after a delay but before the Tawaf, then that would turn to Al-Qiran also. If he intended by it that Allah's Messenger, (Peace and Blessings of Allah be upon him), made the intention for ‘Umrah and upon concluding its rites, he came out of Ihram or hedid not come out of it due to his driving the Hady — as claimed by its proponents — but he if he had made the intention for Hajj after he had fulfilled the rites of ‘Umrah and before setting out for Mina, then this has not been narrated from any of the Companions as we have said earlier. The argument of whoever claims this among the people stands refuted due tolack a of (supporting) narration and its contradiction to Ahadeeth narrated concerning the affirmation of Qiran as shall be gleaned shortly, as well as the Ahadeeth reported concerning Ifrad as pointed out earlier. Allah knows best.

What is apparent, is that this Hadith of Al-Laith from ‘Uqail, from Az-Dhuhri from Salim from Ibn ‘Umar is related through another chain from Ibn ‘Umar when he intended (to perform) Hajj at the time of Al-Hajjaj’s siege against Ibn Zubair and it was said to him: “It appears that there is something between the people, shouldn’t you delay performing the Hajj this year?” He said: “Then I would be doing as the Prophet did, i.e. at the time of the siege of Hudaibiyah.” So he assumed Ihram for ‘Umrah from Dhul-Hulaifah. When he reached Baida’ he said: “I do not see their affairs except that it is one.” So he made intention for Hajj along with it. The sub-narrator believed that Allah’s Messenger, (Peace and Blessings of Allah be upon him), behaved in a similar manner, he started with the intention of ‘Umrah and then made the intention for Hajj and they reported it as such. However, there is an observation concerning that based on what we shall explain.

The explanation of this is contained in the Hadith reported that ‘Abdullah Ibn ‘Umar set out on ‘Umrah during the fitnah and he said: "If I am prevented from accessing the House, we shall behave in a similar manner as Allah’s Messenger behaved.” So he made intention for ‘Umrah and traveled till he reached Baida’. He turned toward his Companions and said: “I see that their differences have been reconciled. I call you to witness that I have combined Hajj with ‘Umrah.” He set out until he reached the House (Ka‘bah), circumambulated it, and walked between Safa and Marwah seven times without increasing it and he considers that permissible and he took with him a Hady.

It is also contained in the narration of Al-Bukhari that Ibn ‘Umarintended Hajj the year Al-Hajjaj advanced against Ibn Az-Zubair. It was said to him: “It appears that there is fighting

between the people and we fear that they might be turned back." He recited an Ayah: Indeed in the Messenger of Allah (Muhammad) you have a good example to follow. (Soorah Al-Ahzab 33:21)
And then said, "In that case, I shall do the same as the Messenger of Allah, (Peace and Blessings of Allah be upon him), had done. I call you to witness that I have merged Hajj with my 'Umrah," and then he set out till he reached Baida'. There he said: "I do not view the matter of Hajj and 'Umrah except that they are the same. I call you to witness that I have merged Hajj with my 'Umrah" and then he took a Hady which he had bought at Qudaid and he did not increase upon that and he did not slaughter, he did not commit any act forbidden because of Ihram and he did not shave his head for the first time. Ibn 'Umar said: "This is the same as Allah's Messenger had done."

Al-Bukhari related from Nafi' who related that 'Abdullah Ibn 'Abdullah Ibn 'Umar and his riding animal entered the house of Ibn 'Umar. The son of Ibn 'Umar said: "I fear that this year a battle might take place between the people and you might be prevented from going to the Ka'bah. I suggest that you stay here." Ibn 'Umar said: "Once Allah's Messenger set out for pilgrimage, and the polytheists of Quraish intervened between him and the Ka'bah. So, if the people intervene between me and the Ka'bah, I would do the same as Allah's Messenger had done... Indeed in the Messenger of Allah (Muhammad) you have a good example to follow. (Soorah Al-Ahzab 33:21) Then he added: "I make you a witness that I have intended to perform Hajj along with 'Umrah." After arriving at Makkah, Ibn 'Umar performed one Sa'i only (between Safa and Marwah).

Ibn ‘Umar had emulated the Messenger of Allah, (Peace and Blessings of Allah be upon him), in exiting from Ihram at the blockade of the enemy and contentment with one Tawaf for both Hajj and ‘Umrah, because he had originally assumed Ihram for ‘Umrah so that he might perform Tamattu‘, and then feared that there would be a blockade so he merged them together; he merged Hajj into ‘Umrah prior to the Sa‘i so he became a Hajj Qiran pilgrim and he said: “I do not see any difference between the two, i.e. being prevented from Hajj or ‘Umrah or both.” Thus when he arrived in Makkah, he sufficed both of them with his first Sa‘i as distinct from the wordings of the first narration we cited, which is his view that he had fulfilled the requirements of Sa‘i of Hajj and ‘Umrah with his first Sa‘i. Ibn ‘Umar said: “This is the same as Allah’s Messenger has done.” Meaning, Allah’s Messenger, (Peace and Blessings of Allah be upon him), was content with one Sa‘i for both Hajj and ‘Umrah. In this is an indication that Ibn ‘Umar reported Hajj Qiran (from the Prophet) and this why An-Nasa’i related on the authority of Nafi’ that Ibn ‘Umar did a Qiran Hajj and ‘Umrah and he did one Tawaf.

An-Nasa’i also related on the authority of Nafi’ that Ibn ‘Umar came to DhulHulaifah and made the intention for ‘Umrah and feared that he may be prevented from reaching the House.

The import of this narration is that when some narrators heard Ibn ‘Umar say: “In that case, I shall do the same as the Messenger of Allah, (Peace and Blessings of Allah be upon him), had done,” and his other statement: “This is the same as Allah’s Messenger had done,” they believed that Allah’s Messenger, (Peace and Blessings of Allah be upon him), had also started with the intention of ‘Umrah and then he intended Hajj and added it to the ‘Umrah before the Tawaf and thus they reported the meaning of

what they understood.Meanwhile, Ibn ‘Umar did not intend that; rather what he intended was what we have already mentioned. Allah knows best what the most correct view is.Even based on the understanding that he initially made the intention for ‘Umrah and then added to it that of Hajj before the Tawaf; however, this still makes him a Hajj Qiran pilgrim and not pure Tamattu‘. Thus, there is no evidence that may be inferred from it by proponents of preference for Tamattu‘. And Allah (SWT) knows best. As for the Hadith reported by AlBukhari in his Saheeh from ‘Imran, who said: “We performed Tamattu’ during the time of the Prophet and then the Qur’an was revealed (regarding Hajj At-Tamattu‘) and somebody said what he wished (regarding Hajj At- Tamattu‘) according his own opinion.”Muslim also related it.

The intended meaning here is the Tamattu’ which is more general than Qiran. What points to that is what Muslim related on the authority of ‘Imran Ibn Husain that Allah’s Messenger, (Peace and Blessings of Allah be upon him), combined Hajj and ‘Umrah.He mentioned the remainder of the Hadith. The majority of the preceding scholars used to apply Mut‘ah to Al-Qiran as related by Al-Bukhari on the authority of Sa’eed Ibn Al-Musayyib who said: ‘Ali and ‘Uthman, may Allah be pleased with them, disagreed concerning Mut‘ah (i.e. Tamattu‘), May Allah be pleased with both of them, while they were both at ‘Usfan. ‘Ali said: “You merely want to prohibit something that Allah’s Messenger had done.” When ‘Ali saw that, he made intention for both of them together.

The Evidence of Those Who Opine That Allah's Messenger Performed Hajj Qiran

The narration of Ameerul-Mu'mineen 'Umar Ibn Al-Khattab, may Allah be pleased with him, which Al-Bukhari reported that he said: I heard Allah's Messenger, (Peace and Blessings of Allah be upon him), say at the valley of 'Aqeeq: "Tonight a messenger came to me from my Lord saying: pray in this blessed valley and say: 'Umrah is entered into Hajj."

The narration of Anas Ibn Malik, may Allah be pleased with him is reported by a host of Tabi'een (successors) from him. We list them in alphabetical order:

Bakr Ibn 'Abdullah Al-Muzani: I heard Anas Ibn Malik narrate: "I heard Allah's Messenger, (Peace and Blessings of Allah be upon him), utter the Talbiyah of Hajj and 'Umrah together." I (Bakr, one of the narrators) narrated it to Ibn 'Umar, whereupon he said: "He (the Prophet) pronounced the Talbiyah for Hajj alone." I met Anas and narrated to him the words of Ibn 'Umar, whereupon he said: "You treat us only as children. I heard Allah's
Messenger pronounce Talbiyah both for 'Umrah and Hajj."

Thabit Al-Bunani from Anas

Humaid Ibn Teerawaih in a lengthy narration from him

Humaid Ibn Hilal Al-Adawi Al-Basri from him

Zaid Ibn Aslam from him

Salim Ibn Abu Al-Ja'd Al-Ghatafani Al-Kufi

Sulaiman Ibn Tarkhan At-Taimi

Suwaid Ibn Hujair

‘Abdullah Ibn Zaid Abu Qilabah Al-Jarmi

‘Abdul Azeez Ibn Suhaib

‘Ali Ibn Zaid Ibn Jud‘an

Qatadah Ibn Di‘amah As-Sadoosi

Mus‘ab Ibn Sulaim Az-Zubairi, their mawla

Yahya Ibn Ishaq Al-Hadrami

Abu Asma’ As-Saiqail

Abu Qudamah Al-Hanafi and it is said that his actual namewas Muhammad Ibn ‘Ubaid.

The narration of Al-Bara’ Ibn ‘Azib concerning Al-Qiran, states that: “Allah’s Messenger performed three ‘Umrahs, all of them in Dhul-Qa‘dah.” ‘A’ishah (May Allah be pleased with her) said: “They know that he performed four ‘Umrahs with the ‘Umrah he performed along with the Hajj.” Al-Baihaqi said: “This is not preserved.”

I say: A similar narration with a chain of narrators linking ‘A’ishah (May Allah be pleased with her) shall be cited later.

The narration of Jabir Ibn ‘Abdullah, may Allah be pleased with him and his father, states: “The Prophet, (Peace and Blessings of Allah be upon him), performed three Hajj. Two prior to his

Migration and the third, he performed along with ‘Umrah (Qiran).”

The Narration of Abu Talhah That Allah’s Messenger Combined Hajj and ‘Umrah

Suraqah Ibn Malik Ibn Ju‘shum narrated: "I heard Nazzal Ibn Sabrah, the companion of ‘Ali, say: I heard Allah’s Messenger, (Peace and Blessings of Allah be upon him), say: “‘Umrah has been entered into Hajj till the Day of Resurrection.” He said: Allah’s Messenger performed Qiran in the Farewell Pilgrimage.

According to the narration of Sa’d Ibn Abi Waqqas from the Prophet that he made Tamattu’ (merger) of Hajj into ‘Umrah which is Al-Qiran that he heard Sa’d Ibn Abi Waqqas, Ad-Dahhak Ibn Qais the same year Mu‘awiyah Ibn Abi Sufyan performed Hajj mentioning the combination of ‘Umrah into Hajj and Ad- Dahhak commented: “No one does that except he who is ignorant of the rulings of Allah.” Sa’d said: “How wrong is that which you have just said, O son of my brother!” Ad-Dahhak said: “This is because ‘Umar Ibn Al-Khattab used to forbid it.” Sa’d responded: “Allah’s Messenger had done it and we did it along with him.”According to the narration of ‘Abdullah Ibn Abi ‘Awfa: “Allah’s Messenger, (Peace and Blessings of Allah be upon him), combined Hajj and ‘Umrah because he knew that he would not be able to perform another Hajj after that year.”

‘Abdullah Ibn ‘Abbas narrated concerning that on the authority of Ibn ‘Abbas who said: “The Messenger of Allah performed four ‘Umrahs: the ‘Umrah of Hudaybiyah, the ‘Umrah Al-Qa‘ada’, the third was the ‘Umrah from Ji‘ranah, and the last was the one he performed along with his Hajj.”

‘Abdullah Ibn ‘Umar, may Allah be pleased with him and his father, narrated: “Allah’s Messenger made Tamattu’ during the Farewell Pilgrimage; he obtained a Hady and it from Dhul-Hulaifah. Allah’s Messenger began by making the intention for ‘Umrah and then for Hajj.”

‘Imran Ibn Husain, may Allah be pleased with him, narrated: "I will narrate to you a Hadith, through which Allah might reward you is that Allah’s Messenger merged both his ‘Umrah and Hajj; neither did he forbid it until he died nor was the Qur’an revealed prohibiting it. He used to greet me, but when I cauterized myself he stopped and when I refrained (from cauterization) he resumed greeting me.”

The narration of Al-Hirmas Ibn Ziyad Al-Bahili on the authority of AlHirmas, who said: "I was riding behind my father when I saw the Prophet on his camel saying: Labbaik bi Hajjatin wa Umratin Ma‘an (Here I am performing Hajj and ‘Umrah combined).

According to Hafsah Bint ‘Umar, the Mother of the Believers, she said to the Prophet: “O Messenger of Allah, why have you not exited from your Ihram as you have been commanded?” He replied: “I have matted my hair and garlanded my Hady, so I will not finish my Ihram until I have slaughtered (my Hady).”

According to the narration of ‘A’ishah (May Allah be pleased with her), she said: "We went out with Allah’s Messenger during the Hajjat Al-Wadaa’ and we assumed the Ihram for ‘Umrah. Then Allah’s Messenger said to us: 'Whoever has brought a Hady should assume Ihram for Hajj and ‘Umrah and should not exit from his Ihram until he has performed both (‘Umrah and Hajj).' I arrived at Makkah with him (i.e. the Prophet) while I was

menstruating, so I did not perform the Tawaf around the Ka‘bah or between Safa andMarwah. I informed Allah’s Messenger, (Peace and Blessings of Allah be upon him), about that and he said: 'Undo your braids and comb your hair, and then assume Ihram for Hajj and leave the ‘Umrah.' I did so, and when we performed and finished the Hajj, Allah’s Messenger, (Peace and Blessings of Allah be upon him), sent me to At-Taneem along with (my brother) ‘Abdur-Rahman Ibn Abu Bakr As-Siddiq, to perform the ‘Umrah. The Prophet, (Peace and Blessings of Allah be upon him), said: 'This ‘Umrah is in lieu of your missed ‘Umrah.'” Those who had assumed Ihram for ‘Umrah, performed the Tawaf around the Ka‘bah and between Safa and Marwah, and then exited from their Ihram, and on their return from Mina, they performed another Tawaf (around the Ka‘bah and between Safa and Marwah), but those who combined their Hajj and ‘Umrah, performed only one run (between Safa and Marwah) (for both).”

If it is said that you have related from a group of Companions that Allah’s Messenger, (Peace and Blessings of Allah be upon him), singled out Hajj and then you also related that from them in their individual capacities and other than them that he (Allah’s Messenger) combined Hajj and ‘Umrah, so what is the reconciliation of this?

The answer to this is that the narration that he singled out Hajj may be understood that he singled out the rites of Hajj and the ‘Umrah was merged to it in intention, action and timing. This points to the fact that he sufficed both (the Hajj and ‘Umrah) with the Tawaf and Sa‘i of Hajj as is the opinion of the majority of the pilgrims performing Hajj Qiran; this differs from Imam Abu Hanifah, may Allah have Mercy on him, who opined that the Qiran pilgrim performs two Tawafs and Sa‘i relying on a

narration from ‘Ali Ibn Abi Talib. However, its chain that links up to him contains some doubts.

As for those who relate At-Tamattu’ and then also relateAl-Qiran, we have answered earlier that At-Tamattu’ in theparlance of the Salaf (righteous predecessors) is more general than the specific Tamattu’ and Al-Qiran. Rather, they apply it to performing ‘Umrah during the months of Hajj even if he did not perform Hajj. This is as stated by Sa’d Ibn Abi Waqqas: “We did Tamattu’ with Allah’s Messenger…” and this – i.e. Mu‘awiyah– at that time was an disbeliever at Makkah; rather, he intended by that one of the two ‘Umrahs, either Hudaibiyah or Al-Qada’. As for ‘Umrah of Al-Ji‘ranah, Mu‘awiyah had accepted Islam at the time because it occurred after the Conquest of Makkah and the Farewell Pilgrimage came after that in the tenth year. This is clear and evident. And Allah (SWT) knows best.

If it is said that then what is your response to the Hadith related by Abu Dawood At-Tayalisi in his Musnad that Mu‘awiyah said to a group of the Companions of the Messenger of Allah: “Do you know that Allah’s Messenger forbade Sufafin-Numoor (saddle linen).” They said: “Yes.” He added: “I am also witness to that.” Again he asked: “Are you aware that Allah’s Messenger prohibited wearing gold except a (small) portion?” They said: “Yes.” He asked further: “Do you know that Allah’s Messenger prohibited connecting Hajj with ‘Umrah?” They said: “No, he said it is connected to them.”

He found the narration of Mu‘awiyah forbidding combining Hajj and ‘Umrah to be odd. Perhaps what was prohibited was Mut‘ah and the narrator believed it was the Mut‘ah of Hajj, while it was the Mut‘ah with women, and so there was no narration in the

knowledge of those Companions prohibiting it. Or perhaps the prohibition was about peering (Iqran) in dates as related in the Hadith of Ibn ‘Umar, thus the narrator believed that what was meant is AlQiran in Hajj and this is not the case. The person who used to ban the Mut‘ah of Hajj was ‘Umar Ibn Al-Khattab, mayAllah be pleased with him, but his ban was not that of outright prohibition and imposition of obligation as we mentioned earlier. He used to ban it so as to single out Hajj with another journey so that the Ka‘bah may be frequently visited. The Companions, may Allah be pleased with them, used to fear him and most times they dared not contradict him. Nevertheless, his son used to oppose him and he would be asked: “Your father used to prohibit it,” and he would respond: “I fear that stones might rain down on you from the sky. Allah’s Messenger had done it. Is it the Sunnah of Allah’s Messenger we should follow or that of ‘Umar Ibn AlKhattab?‘Uthman, may Allah be pleased with him, also used to ban it and ‘Ali, may Allah be pleased with him, differed from him as mentioned earlier. He would say: “I shall not abandon the Sunnah of Allah’s Messenger for the statement of anyone.” Thus, ‘Imran Ibn Husain said: “We did Tamattu’ along with Allah’s Messenger and the Qur’an was not revealed prohibiting it, and he did not forbid it even up to his death.” It is related in the Saheehain.

i.e. they did it with Allah’s Messenger, (Peace and Blessings of Allah be upon him), at Makkah at the time (when the polytheists controlled it).

I say: It has been mentioned earlier that Allah’s Messenger, (Peace and Blessings of Allah be upon him), did Hajj Qiran based on the Ahadeeth that relate it; between his Farewell Pilgrimage and his death were no more than 81 days and the Companions

who witnessed it (the Hajj) both in statement and action numbered more than 40,000. Thus, if he had prohibitedQiran in Hajj during the Hajj which the people witnessed with him, not a single Companion would have reported it exclusively; (if he were to do so) a group from among them would refute him from those who heard from him and those who did not. All of these are part of the signs that indicate this is not well-preserved from Mu‘awiyah, may Allah be pleased with him.

The Bases of Those Who Opined That Allah’s Messenger Generalized His Ihram

It has been related from Ash-Shafi‘i to be his preferred opinion, albeit it is a weak opinion. Ash-Shafi‘i, may Allah have Mercy on him, said: Allah’s Messenger, (Peace and Blessings of Allah be upon him), set out from Madinah without specifying Hajj or ‘Umrah; rather he waited for a ruling (from Allah). The ruling was revealed to him while he was between Safa and Marwah. Thus he commanded those from his Companions who had intended Hajj but did not bring along a Hady to make it an ‘Umrah. He said: “Had I been privy to what I now possess of knowledge, I would not have driven the Hady but I have matted my hair and have driven the Hady so I will not finish my Ihram until I have slaughtered them.” Then Suraqah Ibn Malik rose and said to him: “O Messenger of Allah, give us the ruling of the common people who have just been born today. Is this ‘Umrah of ours only for this year or forever?” Allah’s Messenger, (Peace and Blessings of Allah be upon him), said: “It is forever. ‘Umrah has been entered into Hajj until the Day of Resurrection.”

Thereafter, ‘Ali came from Yemen and the Prophet, (Peace and Blessings of Allah be upon him), asked him: “What intention

have you made?" He responded: "Here I am with an intention similar to that of the Prophet." Or (he said): "Here I am, intending the Hajj of the Prophet."

This Hadith is mursal from Tawoos and there is some strangeness in it. AshShafi'i's own principle is that he does not accept mursal absolutely except if it is strengthened by another narration with the exception that it (the mursal) is from senior Followers (Tabi'een) as his statement in Ar-Risalah indicates.

This is because in most cases, they (the Tabi'een) do not drop a narrator except that he is a Companion. And Allah (SWT) knows best.

This mursal, however, is not from this set; rather, it contradicts all the Ahadeeth cited earlier – the Ahadeeth of Ifrad, Tamattu' and Qiran — all of which are authentically related as pointed out earlier. All those Ahadeeth take precedence for they are evidences of affirmation while this mursal is that of negation and an evidence of affirmation takes precedence over that of negation if they are equal (in status and strength). How much more is it if a Musnad Saheeh contradicts a mursal which does not even rise up to the level of evidence due to the break in its chain. And Allah, the Exalted, knows best.

It is related that 'A'ishah (May Allah be pleased with her) said: "We set out with Allah's Messenger, (Peace and Blessings of Allah be upon him), without specifying Hajj or 'Umrah. When we arrived, he ordered us to exit from Ihram. When it was the night of departure, Safiyyah Bint Huyayy saw her menses and the Prophet, (Peace and Blessings of Allah be upon him), said: "A ruptured vein, there is nothing more than that; she is going to detain you." He asked her: "Did you circumambulate (the

Ka‘bah) on the day of Nahr?” She replied in the affirmative. “Then you may depart,” the Prophet, (Peace and Blessings of Allah be upon him), said. ‘A’ishah (May Allah be pleased with her) narrated further: I said: “O Allah’s Messenger, I have not made my intention.” The Prophet, (Peace and Blessings of Allah be upon him), said: “Assume ‘Umrah from Tan‘eem.” The sub-narrator added: Her brother accompanied her. ‘A’ishah (May Allah be pleased with her) added: “We met at the tail end of the night.” He said: “Your meeting point is at such-and-such place.” This is understood that this isnot to be mentioned along with the Talbiyah even though it was mentioned at the point of Ihram as contained in the Hadith of Anas: I heard Allah’s Messenger, (Peace and Blessings of Allah be upon him), say: “Labbaik Allahumma Hajjan wa ‘Umratan.” (Here I am intending Hajj and ‘Umrah). I heard them raising their voices together with both statements. As for the Hadith related by Muslim from Jabir and Abu Sa’eed Al-Khudri, who both narrated: “We arrived along with Allah’s Messenger, (Peace and Blessings of Allah be upon him), while we were raising our voices high with Hajj (Talbiyah).” Based on this, the Hadith is problematic. And Allah (SWT) knows best.

The Talbiyah of Allah’s Messenger

On the authority of ‘Abdullah Ibn ‘Umar who narrated: Whenever his mount stood upright at the mosque of Dhul-Hulaifah, the Messenger of Allah, (Peace and Blessings of Allah be upon him), would assume his intention. He said: “Labbaik Allahumma labbaik, labbaika la shareeka Laka labbaik. Innalhamda wan-ni‘mata Laka wal-mulk la shareeka Lak (Here I am responding to Your call, O Allah, Here I am. Here I am, You have no partner. All the praises and blessings are for You;

all the sovereignty is for You; and You have no partners with You).” They said: ‘Abdullah used to say: “This is the Talbiyah of Allah’s Messenger.” Nafi’ added: ‘Abdullah used to add to this: “(Here I am responding to Your call (three times) and I am obedient to Your orders. All good is in Your Hands. Here I am, to You all requests and deeds are directed).”

On the authority of Zaid Ibn Khalid Al-Juhani who narrated: Allah’s Messenger, (Peace and Blessings of Allah be upon him), said: “Jibraeel came to me and said: 'Order your Companions to raise their voice with the Talbiyah for it is the symbol of Hajj'.”

The Hadith of Jabir Concerning the Hajj of Allah’s Messenger

It is unique and distinctive in relating the rites of Hajj and we thought it correct to quote it at this juncture because it subsumes the Talbiyah and other rites of Hajj mentioned earlier and those that will be mentioned later. We relate its paths and wordings and we follow it with corroborations from Ahadeeth having similar meanings and help is sought from Allah.

Imam Ahmad related on the authority of Ja‘far Ibn Muhammad who narrated that "my father related to me: 'We came to Jabir Ibn ‘Abdullah while he was with Banu Salimah, and we asked him concerning the Hajj of the Prophet and he narrated to us that: Allah’s Messenger, (Peace and Blessings of Allah be upon him), stayed in Madinah for nine years without performing Hajj. Then afterward (in the tenth year) he made a public announcement that Allah’s Messenger shall perform Hajj this year, a large number of people came to Madinah, all of them eager to emulate the Prophet and follow his actions'."

Allah’s Messenger, (Peace and Blessings of Allah be upon him), set out ten days to the end of the month of Dhul-Qa‘dah and we accompanied him until we came to Dhul- Hulaifah when Asma’ Bint ‘Umais gave birth to Muhammad Ibn Abu Bakr. She sent a message to the Messenger of Allah, (Peace and Blessings of Allah be upon him), asking him: “What should I do?” He (the Prophet) said: “Take a bath, place a bandage around your private parts, and place on Ihram.”

The Messenger of Allah, (Peace and Blessings of Allah be upon him), set out until his camel stood uprightwith him on its back at Baida’. He pronounced the Oneness of Allah (saying): “Labbaik Allahumma labbaik, labbaika la shareeka Laka labbaik. Innalhamda wan-ni‘mata Laka wal-mulk la shareeka Lak (Here I am responding to Your call, O Allah, Here I am. Here I am, You have no partner. All the praises and blessings are for You; all the sovereignty is for You; and You have no partners with You).” And the people also followed suit while they also added: “Dhal-Ma‘arij” (The Lord of the ways of ascent) and similar words while the Prophet was listening and yet he did not say anything (of objection) to them. I looked as far as I could see in front of Allah’s Messenger, (Peace and Blessings of Allah be upon him), riders and pedestrians, and similar throngs were behind him, on his right and his left.

Jabir continued: "The Messenger of Allah, may peace be upon him, was prominent among us and the revelation of the Holy Qur’an was descending upon him. It is he who knows its true significance. Whatever he did, we also did that. We continued, having no intention other than to perform Hajj, until we came to the Ka‘bah where he touched the pillar and made seven circuits jogging three of them and walking four. When he finished, he

went to the Maqam-e-Ibrahim (Station of Ibrahim) to offer two Rak‘ahs of prayer and then recited: 'And take you (people) the Maqam (place) of Ibrahim (or the stone on which Ibrahim stood while he was building the Ka‘bah) as a place of prayer (for some of your prayers, e.g. two Raka‘ahs after the Tawaf of the Ka‘bah at Makkah) '.”

Abu ‘Abdullah (Ja‘afar – the sub-narrator) added: “He recited in both units (of prayer) At-Tawheed (Soorah Al-Ikhlas) and Qul ya ayyuhal-Kafiroon (Soorah Al-Kafiroon). Then he went to kiss the Black Stone (Hajar Al-Aswad). Then he went to Safa and (as he reached near it) he recited: “Verily! As-Safa and Al-Marwah (two mountains in Makkah) are of the Symbols of Allah.” (AlBaqarah 2:158) and then added: “We begin with what Allah has began.” Hefirst mounted Safa till he saw the House, and facing the Qiblah he extolled the greatness of Allah and then said: “La ilaha ill-Allah wahdahu la shareeka lahu lahul-mulk wa lahul-hamd wa Huwa a‘laa kulli shai‘in Qadeer. La ilaha ill-Allah anjaza wa‘dahu wa sadaqa a‘bdahu wa galabal-Ahzaba wahdahu (There is no deity worthy of worship (in truth) but Allah, the One, there is no partner with Him. His is the Sovereignty; to Him praise is due and He is Powerful over everything. There is no deity worthy of worship (in truth) but Allah, Who fulfilled His promise, helped His servant and overcame the confederates alone).” Then he supplicated and resumed these words and then descended until his feet came down in the bottom of the valley, where he began to jog,and when he began to ascend, he again started to walked until he reached Marwah. He ascended it, faced the House and he repeated what he said on Safa. When it was his seventh running at Marwah he said: “If I had known beforehand what I have come to know afterward, I would not have brought a sacrificial animals

and would have performed an ‘Umrah. So, he who among you has not a sacrificial animal with him should exit the Ihram and treat it as an ‘Umrah.” And all of the people exited from their Ihram.

Suraqah Ibn Malik Ibn Ju‘ashum, who was at the foot of Marwah, got up and asked: “O Messenger of Allah, does it apply to the present year, or does it apply forever?” Thereupon the Messenger of Allah, (Peace and Blessings of Allah be upon him), intertwined the fingers (of one hand) into another and said three times: “Forever.” And then he said: “The ‘Umrah has been incorporated into Hajj till the Day of Resurrection.”

‘Ali came from the Yemen with the Hady, while the Prophet had also come with Hady, and found that Fatimah had exited from the Ihram and had put on dyed clothes and had applied antimony. ‘Ali showed disapproval to it, whereupon she said: “Allah’s Messenger has commanded me to do this.” The narrator said that ‘Ali used to say these words in Kufah (Ja‘afar narrated: my fathersaid, words not mentioned by Jabir): “I went to the Messenger of Allah showing annoyance at Fatimah for what she had done, seeking the verdict of the Prophet regarding what she had narrated from him, and told him that I was angry with her, whereupon he said: ‘She has told the truth, she has told the truth, she has told the truth. I ordered her to do so'.”

Jabir continued: Then Allah’s Messenger, (Peace and Blessings of Allah be upon him), said to ‘Ali: “What did you say when you intended to go for Hajj?” ‘Ali said: “O Allah, I am putting on the Ihram for the same purpose for which Your Messenger has put it on.” He said: “I have with me sacrificial animals, so do not exit from the Ihram.”

The total number of those sacrificial animals brought by ‘Ali from Yemen and of those brought by the Prophet were one hundred. Allah’s Messenger, (Peace and Blessings of Allah be upon him), slaughtered sixty-three with his own hands and then told ‘Ali to slaughter the remainder and make him partake in his Hady. He then commanded that a piece of flesh from each animal sacrificed should be put in a pot, and when it was cooked, both of them (the Prophet and ‘Ali) took some meat out of it and drank from its broth.

The Messenger of Allah, (Peace and Blessings of Allah be upon him), said: “I have slaughtered here and all of Mina is a place of slaughtering.” Then he stood on ‘Arafah and said: “I have stood here but all of ‘Arafah is a place for standing.” Then he stood at Muzdalifah and said: “I have stood here but all of Muzdalifah is a place for standing.” This is how Imam Ahmad has related this Hadith though he had summarized its concluding part. It is also related by Imam Muslim.

We had apprized that there are different additions in the wordings of Ahmad from that of Muslim up to the statementof Allah’s Messenger, (Peace and Blessings of Allah be upon him), to ‘Ali: “She has told the truth, she has told the truth, she has told the truth. I ordered her to do so. What did you say when you made intention for Hajj?” ‘Ali said: “O Allah, I am putting on Ihram for the same purpose for which Your Messenger has put it on.” He said: “I have with me sacrificial animals, so do not exit from Ihram.”

Then all the people except the Prophet and those who had with them sacrificial animals, exited from their Ihram, and had their hair clipped. When it was the day of Tarwiyah (8th of Dhul-

Hijjah) they went to Mina and put on Ihram for Hajj and the Messenger of Allah, (Peace and Blessings of Allah be upon him), rode and led the noon, afternoon, sunset, ‘Isha’ and dawn prayers. He then waited a little until the sun rose, and commanded that a tent be pitched at Namirah.

The Messenger of Allah, (Peace and Blessings of Allah be upon him), then set out and the Quraish believed that he would stop at Al-Mash‘ar Al-Haram (the sacred site) as the Quraish would do in the pre-Islamic period. The Messenger of Allah, (Peace and Blessings of Allah be upon him), however, continued until he came to ‘Arafah and found that the tent had been pitched for him at Namirah. There he alighted and stayed until the sun had passed the meridian; then he commanded that Al-Qaswa’ should be brought and saddled for him. He came to the bottom of the valley, and addressed the people saying: “Verily your blood, your property are as sacred and inviolable as the sacredness of this day of yours, in this month of yours, in this town of yours. Behold! Everything pertaining to the Days of Ignorance is under my feet completely abolished.
Abolished are also the blood-revenges of the Days of Ignorance.

“The first claim of ours on blood-revenge which I abolish is that of the son of Rabee‘ah Ibn Al-Harith, who was nursed among the tribe of Sa’d and killed by Hudhail. The usury of the pre-Islamic period is abolished, and the first of our usury I abolish is that of ‘Abbas Ibn ‘Abdul-Muttalib, for it is all abolished. Fear Allahconcerning women! Verily you have taken them on the security of Allah, and intercourse with them has been made lawful to you by the words of Allah. You have rights over them: they should not allow anyone to sit on your bed whom you do not like. But if they do that, you can chastise them but not

severely. Their rights upon you are that you should provide them with food and clothing in a fitting manner.

“I have left among you the Book of Allah, and if you hold fast to it, you would never go astray. You will be asked about me (on the Day of Resurrection), what would you say?”

The audience said: “We will bear witness that you have conveyed (the message), discharged (the responsibility of Prophethood) and given wise counsel.” The narrator said: The Prophet then raised his forefinger toward the sky and pointing it at the people (said): “O Allah, bear witness. O Allah, bear witness,” saying it three times.

Then Bilal pronounced the Adhan and then Iqamah and the Prophet led the noon prayer. Bilal again uttered the Iqamah and the Prophet led the afternoon prayer and he observed no other prayer between the two.

The Messenger of Allah, (Peace and Blessings of Allah be upon him), then mounted his camel and came to the place of stay, making his she-camel, AlQaswa’, turn toward the side where there were rocks, having the path taken by those who went on foot in front of him, and faced the Qiblah. He stood there until the sun set, and the yellow light had somewhat faded, and the disc of the sun had disappeared. He made Usamah sit behind him, and he pulled the nosestring of Al-Qaswa’ (in order to keep her under perfect control) so forcefully that its head touched the saddle, and he pointed out to the people with his right hand to be moderate in speed, and whenever he happened to pass over an elevated tract of sand, he slightly loosened the nose-stringof his camel until she climbed up and this is how he reached Al-Muzdalifah.

He led the evening and ‘Isha’ prayers with one Adhan and two Iqamas and did not glorify (Allah) between them (i.e. he did not observe supererogatory Raka‘ahs between Maghreb and ‘Isha’ prayers). The Messenger of Allah, (Peace and Blessings of Allah be upon him), then lay down until dawn and offered the dawn prayers, with an Adhan and Iqamah. When the morning light was clear, he again mounted Al-Qaswa’, and when he came to Al-Mash‘ar AlHaram, he faced toward the Qiblah, supplicated Allah, Glorified Him, and pronounced His Uniqueness (La ilaha ill-Allah) and Oneness, and stood until the daylight was very clear.

He then went quickly before the sun rose, and seated behind him was Al-Fadl Ibn ‘Abbas and he was a man having beautiful hair, a fair complexion, and a handsome face. As the Messenger of Allah, (Peace and Blessings of Allah be upon him), traveled on, a group of women also traveled on his side. Al-Fadl began to look at them. The Messenger of Allah, (Peace and Blessings of Allah be upon him), placed his hand on the face of Fadl who then turned his face to the other side; he again began to look and the Messenger of Allah, (Peace and Blessings of Allah be upon him), turned his hand to the other side and placed it on the face of Al-Fadl who again turned his face to the other side until he came to the bottom of Muhassir. He urged Al-Qaswa’ a little, and, following the middle road, which comes out at the Greatest Jamrah (Al-Kubra), he came to the Jamrah which is near the tree. At this he threw seven small pebbles, saying Allahu Akbar while throwing each one of them in a manner in which the small pebbles are thrown (with the help of fingers) and this he did at the bottom of the valley. He then went to the place of sacrifice, and sacrificed sixty-three (camels) with his own hand. Then he gave the remaining number to ‘Ali, may Allah be pleased with

him, who sacrificed them, and he made him partake in his sacrifice. He then commanded that a piece of flesh from each animal sacrificedbe put in a pot, and when it was cooked, both of them (the Prophet and ‘Ali) took some meat out of it and drank its broth. The Messenger of Allah, (Peace and Blessings of Allah be upon him), again rode and came to Ka'bah, and offered the Dhuhr prayers at Masjid Al-Haram. He came to the tribe of ‘Abdul-Muttalib, who were supplying water at Zamzam, and said: “Draw water, O Bani ‘Abdul-Muttalib; were it not that people would usurp this right of supplying water from you, I would have drawn it along with you.” So they handed him a bucket and he drank from it.

Places Where Allah’s Messenger Had Prayed During His Journey From Madinah to Makkah

Al-Bukhari related that Moosa Ibn ‘Uqbah said: “I saw Salim Ibn ‘Abdullah looking for some places on the way and prayed there. He narrated that his father used to pray there, and had seen the Prophet praying at those very places.” Nafi’ on the authority of Ibn ‘Umar narrated: “I used to pray at those places.” (Moosa, the narrator added): “I asked Salim on which he agreed with Nafi’ concerning those places, except the mosque situated at a place called Sharaf Ar-Rawha.”

Nafi’ narrated that ‘Abdullah informed that Allah’s Messenger, (Peace and Blessings of Allah be upon him), used to stop at Dhul-Hulaifah under Samurah at the spot where the Mosque of Dhul-Hulaifah is located whenever he went for ‘Umrah and when he went for his Hajj. Whenever he returned from a Ghazwah, Hajj or ‘Umrah, he would return through thesame route. Whenever he

descended into the middle of the valley, he would make his camel kneel down at a basin by the eastern edge of the valley to take rest until the following morning; neither in the mosque close to the Hijarah (stone) nor the hillock upon which the mosque lies. It is at that bay, the middle of which is a sand hill, ‘Abdullah used to pray. Allah’s Messenger, (Peace and Blessings of Allah be upon him), used to pray there. Torrential rainfall into the basin eventually buried the spot in which ‘Abdullah used to pray.

Nafi’ also said that ‘Abdullah related to him that the Prophet, (Peace and Blessings of Allah be upon him), prayed at the spot occupied by the small mosque which is before the mosque at the honored Rawha’. ‘Abdullah used to know the spot where the Prophet had prayed. He would say: There on your right is where you should stand to pray. That is the mosque on the edge of the road on the right as you are going toward Makkah. Between it and the big mosque is the distance of a stone’s throw or thereabouts.

Ibn ‘Umar used to pray toward a hill by the exit of Ar-Rawha’. The edge of that hill terminates into the edge of the road before the mosque, which is between it and the exit on your way toward Makkah. A mosque was constructed at the spot but ‘Abdullah would not to pray in that mosque but would rather abandon it toward his left behind him and he would pray in its front toward the hill itself. ‘Abdullah used to relax at Ar-Rawha’ and he would not offer the Dhuhr prayers until he got to that spot where he would then offer the Dhuhr prayers. On his way back from Makkah, if he passed it an hour before the Subh prayers or at the end of the Sahar (early morning before dawn), he would tarry so that he could offer the Subh prayers there.

‘Abdullah narrated that the Prophet used to alight under amassive tree just before Ar-Ruwaithah by the right side of the road at an expansive area. He would descend until there were two miles between him and Bareed ArRuwaithah. Its top portion had been chipped; it is curved in the middle and it is straight at its lower trunk, where there is plenty of sand.

He also reported that Ibn ‘Umar narrated to him that the Prophet prayed at the edge of the hill located behind Al-‘Araj on your way to Hadbah. There are two or three graves by that mosque. On the graves were heaps of stones by the right side of the road by its edge. Between those edges, ‘Abdullah used to relax by Al-‘Araj after the sun had deflected by the midday and then he would offer the Dhuhr prayers in that mosque.

‘Abdullah Ibn ‘Umar narrated to him that Allah’s Messenger alighted at the location of some big trees on the left side of the road in the ravine at the lower end of Harsha. That ravine is connected to Kura’ Harsha. Between it and the road is the distance of an arrow shot. ‘Abdullah used to pray toward the tree which is the closest of the trees to the road and the tallest of them.

‘Abdullah Ibn ‘Umar narrated to him that Allah’s Messenger, (Peace and Blessings of Allah be upon him), used to alight at the ravine located at the lowest part of Marraz- Zahran toward Madinah upon descending from AsSafrawat. He would descend into the middle of that ravine on the right side of the road on your way to Makkah. Between the place where the Messenger of Allah, (Peace and Blessings of Allah be upon him), had alighted and the road is a distance of a stone throw. Nafi’ also said that Ibn ‘Umar informed him that Allah’s Messenger, (Peace and Blessings of Allah be upon him), used to alight at Dhi Tuwa and

he would spend the night until the following morning when he would move ahead to Makkah. The place where Allah’s Messenger, (Peace and Blessings of Allah be upon him), prayed was a rough hillock; not in the mosque built there but on the hillock at a lower spot.

He also mentioned that ‘Abdullah narrated to him that Allah’s Messenger, (Peace and Blessings of Allah be upon him), approached the crevices of the mountain which is located between him and the sprawling mountain toward the Ka‘bah. The mosque was on the left of the edge of the hillock. The place of prayer of the Prophet was at a lower section on the black hillock. He would inch away from the hillock the distance of ten arms length or thereabouts and then he would pray toward the crevices of the mountain which is located between you and Ka‘bah. Al-Bukhari related this Hadith in its length and wordings exclusively.

Much or most of these places are no longer known today because much of their names have been changed by the Bedouins living there. Ignorance has overtaken most of them. Al-Bukhari has related in his book that perhaps someone might be guided to them through investigation, scrutiny and research. r perhaps many or most of them were known during the time of Al-Bukhari. And Allah (SWT) knows best.

The Prophet’s Entrance Into Makkah

On the authority of Ibn ‘Umar who narrated that Allah’s Messenger, (Peace and Blessings of Allah be upon him) used to spend the night at Dhi Tuwa, and he would offer the Subh prayers

on his way to Makkah. The place of prayer of the Messenger of Allah, (Peace and Blessings of Allah be upon him), was by a rough hillock and Allah’s Messenger, (Peace and Blessings of Allah be upon him), would face the crevices of the mountain located between him and the sprawling mountain in the direction of the Ka‘bah. The mosque which had been built was on the left of the edge of the hillock. The place of prayer of the Prophet was at a lower section of a black hillock at a distance ten cubits or thereabout from the hillock. He would pray toward the crevices of the mountain which intervenes between you and the Ka‘bah. This is related in the Saheehain.Whenever Allah’s Messenger, (Peace and Blessings of Allah be upon him), reached Dhi Tuwa, close to Makkah and near the Haram, he would stop uttering the Talbiyah because that was his destination. He would spend the night at that place and would offer the Subh prayers there at the described spot between the two crevices of the sprawling mountain were located. Whoever looks closely at these indicated places with insight will recognize them and the place where Allah’s Messenger, (Peace and Blessings of Allah be upon him), prayed will be identified. Then Allah’s Messenger would take a bath for the entrance of Makkah, and he would ride and enter it during the day time publicly through Thaniyyat Al-Ulya located at the basin- shaped valley also known as Kada’ so that people may see him and to supervise them. This is how he entered it on the Day of the Conquest as mentioned earlier.

Ibn ‘Umar related that Allah’s Messenger, (Peace and Blessings of Allah be upon him), entered Makkah through the upper Thaniyyah and exited through the lower Thaniyyah. Related in the Saheehain from his Hadith. Then Allah’s Messenger, (Peace and Blessings of Allah be upon him), entered the Mosque through the door of Banu Shaibah.

Al-Hafiz Al-Baihaqi said: Ibn Juraij informed us from ‘Ata’ Ibn Abi Rabah who said: “The Muhrim enters from anywhere he wants.” He added: “And the Prophet entered through the gate of Banu Shaibah and exited to Safa through
Banu Makhzoom.” Al- Baihaqi further commented: “This is a good mursal.”

Description of His Tawaf

Al-Bukhari related that ‘Urwah said: ‘A’ishah (May Allah be pleased with her) informed me that: “The first thing the Prophet did on reaching Makkah, was the ablution and then he performed Tawaf of the Ka‘bah and that wasnot ‘Umrah (alone), (but Hajj Qiran).” ‘Urwah added: “Later, Abu Bakr and ‘Umar did the same in their Hajj.” And I performed the Hajj with my father Az-Zubair, and the first thing he did was Tawaf of the Ka‘bah. Later, I saw the Muhajiroon (Emigrants) and the Ansar doing the same. My mother (Asma’) told me that she, her sister (‘A’ishah (May Allah be pleased with her)), AzZubair and so-and-so persons put on Ihram for ‘Umrah, and after they passed their hands over the Black Stone Corner they took out their Ihram (i.e. after doing Tawaf of the Ka‘bah and Sa‘i between Safa and Marwah).

Al-Bukhari related that ‘Umar, may Allah be pleased with him, came to the Black Stone, kissed it and then said: “I am kissing you, whereas I know that you are a stone, were it not that I saw Allah’s Messenger kissing you, I would not have kissed you.” Muslim also reported it.

Al-Bukhari related that ‘Umar Ibn Al-Khattab addressed the Black Stone saying: “By Allah! I know that you are a stone and can neither benefit nor harm. Had I not seen the Prophet touching

and kissing you, I would never have touched and kissed you." Then he kissed it and said: "There is no reason for us to do Ramal (brisk walking in Tawaf) except that we wanted to show off before the pagans, and now Allah has destroyed them." ‘Umar added: " (Nevertheless), the Prophet did that and we do not want to leave it (i.e. Ramal)."

Abu Dawood At-Tayalisi related from Ja‘afar Ibn ‘Uthman Al-Qurashi who reported from an inhabitant of Makkah saying: Isaw Muhammad Ibn ‘Abbad Ibn Ja‘afar kissing the Stone and prostrating to it. Thereafter he said: I saw your maternal uncle kissing it and prostrating to it and Ibn Abbas said: I saw ‘Umar Ibn Al-Khattab kissing and prostrating to it and ‘Umar said: "Had I not seen the Prophet kissing it, I would never have kissed it." This chain is good.

In sum, this Hadith related from different chains from Ameerul-Mu’mineen, ‘Umar Ibn Al-Khattab, may Allah be pleased with him, is decisive in the opinion of many scholars on this matter. There is nothing in these narrations showing that Allah’s Messenger, (Peace and Blessings of Allah be upon him), prostrated before the Black Stone except what is mentioned in the narration of Abu Dawood At-Tayalisi from Ja‘afar Ibn ‘Abdullah Ibn ‘Uthman and it is not clearly connected to the Prophet.

Al-Bukhari related from Az-Zubair Ibn ‘Arabi who said: "A man asked Ibn ‘Umar concerning the touching of the Black Stone and he said: I saw Allah’s Messenger, (Peace and Blessings of Allah be upon him), touching and kissing it." The man said: "What if there is a crowd and I am overcrowded?" He replied: "I saw

Allah’s Messenger touching and kissing it.” Muslim related it exclusively.

Abu Dawood, An-Nasa’i related on the authority of Ibn ‘Umar that Allah’s Messenger never abandoned touching the Yemeni corner and the Hajar (Black Stone) in all his Tawaf.

Al-Bukhari related on the authority of Salim Ibn ‘Abdullah from his father that he said: “I did not see the Prophet touch anypart of the House (Ka‘bah) except the two Yemeni corners.” It is also related by Muslim.

Al-Bukhari related from Abi Ash Sha‘tha’ who said: “Who would avoid any part of House?” Mu‘awiyah used to touch all the corners and Ibn ‘Abbas said to him: “These two corners are not to be touched.” Mu‘awiyah said in response: “There is nothing of the House that should be abandoned.” Ibn AzZubair also used to touch all of the corners. Al-Bukhari related this narration exclusively, may Allah have Mercy on him.

On the authority of Ibn ‘Abbas who said: “I did not see Allah’s Messenger, (Peace and Blessings of Allah be upon him), touching other than the two Yemeni corners.”Muslim related it exclusively.

The report of Ibn ‘Umar agrees with that of Ibn ‘Abbas that the two Shami corners are not to be touched because they were not built on the foundation of Ibrahim. The Quraish were short of funds so they expunged the Hijr from the House when they were rebuilding it as stated earlier. The Prophet desired to complete it upon the foundation of Ibrahim but feared that since the people had abandoned Jahiliyyah recently, their hearts would be repelled by such an action. During the reign of ‘Abdullah Ibn Az-

Zubair, the Ka‘bah was destroyed and he built it on the foundation indicated as he was informed by his maternal aunt, the Mother of Believers, ‘A’ishah (May Allah be pleased with her) Bint Abu Bakr As-Siddiq. If Ibn Az-Zubair had touched all of the corners after rebuilding it on the foundation of Ibrahim, then that will be considered very good and this is more likely of him.

An-Nasa’i related on the authority of ‘Abdullah Ibn As-Sa’ib who said: I heard Allah’s Messenger, (Peace and Blessings of Allah be upon him), say between the Yemeni corner and the Black Stone: “Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire.” (Soorah Al-Baqarah 2:201)

Abu Dawood also related on the authority of Jabir that when the Prophet arrived in Makkah, he entered the Mosque and touched the Black Stone and then proceeded toward his right jogging three times (round the Ka‘bah) and walking the remaining four circuits. Then he came to the Maqam (Ibrahim) and said: “And take you (people) the Maqam (place) of Ibrahim (or the stone on which Ibrahim stood while he was building the Ka‘bah) as a place of prayer (for some of your prayers, e.g. two Raka’ahs after the Tawaf).” (Soorah Al-Baqarah 2:125) He offered two units of prayer while the Maqam was intervening between him and the House. Afterward, he went to the Black Stone after the two Raka‘ahs and touched it and then exited to Safa and I think he said: “Verily! As-Safa and Al-Marwah are of the Symbols of Allah.” (Soorah Al-Baqarah 2:158) This Hadith is hasan saheeh and so is working according to it the people of knowledge.

The Description of the Prophet’s Ramaland Idtiba’ During His Tawaf

When Allah’s Messenger, (Peace and Blessings of Allah be upon him), performed Tawaf of the Ka‘bah for Hajj or ‘Umrah, the first thing he did was to do Ramal during the first three rounds, and in the last four rounds he would walk; then after the Tawaf he used to offer two Raka‘ahs and then performed Tawaf between Safa and Marwah.Imam Muslim also related it from the Hadith of Moosa Ibn ‘Uqbah.

Al-Bukhari also related from Ibn ‘Umar that: “Allah’s Messenger, (Peace and Blessings of Allah be upon him), used to circumambulate the Ka‘bah the first time jogging through three circuits and walking through four. He also used to run when he got to the middle of the valley whenever he did Sa'i between Safa and Marwah.” It is related by Muslim.

‘Umar Ibn Al-Khattab, may Allah be pleased with him, said concerning why Ramal was done and the shoulders were exposed: “Allah established Islam and banished disbelief and its adherents. Nevertheless, we will never abandon whatever we used to do with Allah’s Messenger.” It is related by Ahmad, Abu Dawood, Ibn Majah and Al-Baihaqi.

All of these are refutations of Ibn ‘Abbas and those who follow him from the opinion that Ramal is not Sunnah, as Allah’s Messenger, (Peace and Blessings of Allah be upon him), only did it when he and his Companions arrived on the morning of the fourth day on the ‘Umrat Al-Qada’ and the Mushrikoon (polytheists) said: “A delegation that has been debilitated by the fever of Yathrib has come to you,” thus, Allah’s Messenger,

(Peace and Blessings of Allah be upon him), ordered to jog (Ramal) through the first three circuits and to walk the distance between the two corners and nothing prevented (him from commanding) them from jogging through all the circuits except out of pity for them. This is established in the Saheehain.Ibn ‘Abbas used to disprove the occurrence of Ramal during the Farewell Pilgrimage. However, it is authentically related and confirmed as stated earlier and in it is a more complete addition confirming Ramal. He did not walk between the two Yemeni corners owing to the abatement of that reason, which is weakness.

It is recorded in an authentic Hadith from Ibn ‘Abbas that they did Ramal in the ‘Umrah of Ji‘ranah and they also did Idtiba‘. This is a refutation against him as during the ‘Umrah of Ji‘ranah, they were not under any type of fear because it occurred after the Conquest as stated earlier.

Ibn ‘Abbas narrated that Allah’s Messenger, (Peace and Blessings of Allah be upon him), and his Companions assumed ‘Umrah from Ji‘ranah and they did Ramal and Idtiba‘, placing a part of their Rida’ (upper garment) under their armpits and the other end of it over their shoulders.It is related by Abu Dawood.

Concerning Idtiba’ during the Farewell Pilgrimage, Ya‘la Ibn Umayyah from Umayyah who said: I saw Allah’s Messenger, (Peace and Blessings of Allah be upon him), circumambulating the House with Idtiba‘. Related by AtTirmidhi from the Hadith of Thawree and he said it is hasan saheeh.

Jabir said in his Hadith related earlier: "Until we came to Ka‘bah where he touched the pillar and (made seven circuits) jogging three of them and walking four. When he finished, he went to the

Maqam Ibrahim to offer two units of prayer and then he recited: 'And take you (people) the Maqam Ibrahim as a lace of prayer (for some of your prayers, e.g. two Raka‘ahs after the Tawaf of the Ka‘bah at Makkah) '.” Abu ‘Abdullah (Ja‘afar – the sub-narrator) added: “He recited in both units (of prayer) At-Tawheed (Soorah Al-Ikhlas) and Qul ya ayyuhal Kafiroon (Soorah Al-Kafiroon).”

If it is said: Was Allah’s Messenger, (Peace and Blessings of Allah be upon him), riding or walking during this Tawaf? The answer is that two narrations have been reported which are thought to be contradictory and we relate them and indicate reconciliation between them and clear the mind of thosewho have a false impression that there is contradiction between them; Allah is the source of fortune and from Him is assistance sought, He is sufficient for us and the best trustee.

Al-Bukhari related from Ibn ‘Abbas that: Allah’s Messenger, (Peace and Blessings of Allah be upon him), circumambulated (the Ka‘bah) on his camel during the Farewell Pilgrimage and he would touch the corner with a staff.

Muslim related on the authority of ‘A’ishah (May Allah be pleased with her), that Allah’s Messenger, (Peace and Blessings of Allah be upon him), circumambulated round the Ka‘bah on his camel during the Farewell Pilgrimage and he touched the corner and he did not like that the people should be pushed away from him. This is an affirmation that Allah’s Messenger, (Peace and Blessings of Allah be upon him), circumambulated riding a camel during the Farewell Pilgrimage and there were three Tawafs in the Farewell Pilgrimage: the first is Tawaf Al-Qudoom, the second is Tawaf Al-Ifadah which the obligatory

Tawaf on the day of sacrifice and the third is Tawaf Al-Wadaa‘. Perhaps his riding (to perform Tawaf) occurred either in one or both of the last two Tawafs. As for the first, which is Tawaf AlQudoom, he was walking during it. Ash-Shafi‘i has related all of these. And Allah (SWT) knows best.

Abu Dawood related on the authority of Ibn ‘Abbas that Allah’s Messenger, (Peace and Blessings of Allah be upon him), arrived in Makkah with a an ailment and so he circumambulated on his mount. When he came to the corner he touched it with a stick. When he completed his Tawaf, he made his camel kneel and then offered two units of prayer. Yazeed Ibn Abi Ziyad related it exclusively but he is judged to be weak.

Also, he did not mention that it was during the Farewell Pilgrimage and he did not mention whether it occurred in the first Tawaf during the Farewell Pilgrimage and he did not mention Ibn ‘Abbas in the authentic Hadith in Muslim. So also Jabir narrated that Allah’s Messenger, (Peace and Blessings of Allah be upon him), rode in his Tawaf due to weakness and it is also mentioned that the weakness was due to the large number of people and their frequent visits (to him) and he did not like that people be beaten in his presence as shall be confirmed shortly insha’Allah.

Also, the second kissing after the Tawaf after the two Raka‘ahs which is mentioned by Ibn Ishaq in his narration is equally confirmed in Saheeh Muslim from the Hadith of Jabir. He said after mentioning the two Raka‘ahs after Tawaf: “Then he returned to the corner and touched it.”

Imam Muslim related in his Saheeh on the authority of Nafi’ who said: “I saw Ibn ‘Umar touching the Black Stone with his hand

and then he kissed his hand and then said: I have never abandoned it since I saw Allah’s Messenger doing it.” This implies that he saw Allah’s Messenger, (Peace and Blessings of Allah be upon him), in some of his Tawafs or it was in his last Tawaf that he did that as we have mentioned, or perhaps Ibn ‘Umar did not get to the Black Stone due to his weakness or perhaps so that he may not push others and they may not be harmed by him.

His Sa‘i Between As-Safa and Al-Marwah

Imam Muslim related in his Saheeh on the authority of Jabir in his lengthy Hadith quoted earlier after mentioning his seven circuits around the House, his two Raka‘ahs of Salat at the Maqam, hesaid: Thereafter, he went out to Safa and (as he reached near it) he recited: “Verily! As-Safa and Al-Marwah are of the Symbols of Allah.” (Soorah Al-Baqarah 2:158) and then added: “We begin with what Allah has begun.” He first mounted Safa till he saw the House, and facing the Qiblah he extolled the greatness of Allah and then said: “La ilaha ill-Allah wahdahu la shareeka lahu lahul- mulk wa lahul-hamd wa Huwa a‘la kulli shai’in Qadeer. La ilaha ill-Allah anjaza wahdahu wa sadaqa a‘bdahu wa ghalabal-ahzab wahdahu (There is no deity worthy of worship (in truth) but Allah, the One, there is no partner with Him. His is the Sovereignty; to Him is due praise and He is Powerful over everything. There is no deity worthy of worship (in truth) but Allah, Who fulfilled His promise, helped His servant and overcame the confederates alone).” Then he supplicated and then resumed these words and then he descended until his feet came down to the bottom of the valley, then he ran, and when he began to ascend, he walked again till he reached Al-

Marwah. He ascended it, faced the House and he repeated what he said on As-Safa'.

On the authority of Umm Walad Shaibah Ibn 'Uthman who said that she saw the Prophet going between As-Safa and Al-Marwah (for Sa'i). An-Nasa'i related it. The meaning of Sa'i here is the movement from As-Safa to AlMarwah and vice versa and the meaning here is not the jogging and hastening. This is because Allah has not made it compulsory on us; rather, if a man were to walk normally throughout the seven circuits and he did not perform Ramal (jogging) in the ravine, that will still suffice him according to a group of scholars and no difference of opinion is known concerning that.

At-Tirmidhi, may Allah have Mercy on him, reported from some people of knowledge from Katheer Ibn Jumhan who said: "I sawIbn 'Umar walk in the Masa'a (place of Sa'i) and I said to him: 'Do you walk between As-Safa and Al-Marwah?' He said: 'If I hasten, I have seen Allah's Messenger doing that and if I walk, I have seen Allah's Messenger doing that as well and coupled with that, I am an old man'." Then the narrator said: This Hadith is hasan saheeh.

The statement of 'Umar that he witnessed the two situations from Allah's Messenger, (Peace and Blessings of Allah be upon him), implies two things:

That he saw him walk during the Sa'i and not jogging at all.

Or that he saw him hasten a part and walk a part of the way.

This (the second implication) is perhaps stronger because it has been related by both Al-Bukhari and Muslim on the authority of

Ibn ‘Umar that Allah’s Messenger, (Peace and Blessings of Allah be upon him), used to hasten in the middle of the valley whenever he went between Safa and Marwah. It is has been stated earlier in the Hadith of Jabir that Allah’s Messenger, (Peace and Blessings of Allah be upon him), “Descended until his feet came down in the bottom of the valley, then he ran, and when he began to ascend, he again walked until he reached Marwah.”This is the more preferred opinion of the scholars that it is recommended to jog in the middle of the valley at each circuit during the Sa‘i. They designate it to be between the green mileposts; one toward Safa close to the Mosque and two together in the direction of Marwah, also close to the Mosque. Some of the scholars said: The distance between these mileposts today is wider than the middle of the valley in which Allah’s Messenger, (Peace and Blessings of Allah be upon him), jogged. And Allah (SWT) knows best.

As for the statement of Muhammad Ibn Hazm in the book he compiled on the Farewell Pilgrimage: “Then he (the Messenger of Allah) exited to Safa and he recited: “Verily! As-Safa and Al-Marwah are of the Symbols of Allah.” (Soorah Al-Baqarah 2:158) I start with what Allah has started,” then he went between Safa and Marwah seven times riding, or jogging through the first three circuits and walking the remaining four. No one has concurred with him on this opinion and nobody has uttered it before him that Allah’s Messenger, (Peace and Blessings of Allah be upon him), ran three circuits between Safa and Marwah and he walked four circuits. Coupled with this serious error, he did not adduce for it any evidence at all. Rather, when he got to the point of adducing evidence for it, he said: “We do not find any text for the number of jogging between Safa and Marwah even though that is agreed upon. If he intends that the Ramal in

the first three circuits is agreed upon, then this is not correct; in fact, no one has said it. If he intends that the Ramal in the first three circuits is generally agreed upon, then that also does not avail him nor does it actualize his intention.

Just as they are agreed upon Ramal in the first three circuits, they have also agreed on its being recommended in the other four circuits. Hence, Ibn Hazm's restriction of Ramal to the first three circuits is contrary to what the scholars have mentioned.

As for Ibn Hazm's statement that Allah's Messenger, (Peace and Blessings of Allah be upon him), was riding between Safa and Marwah, then it has been presented earlier on the authority of Ibn 'Umar that Allah's Messenger, (Peace and Blessings of Allah be upon him), used to hasten in the middle of the valley.

In the narration of At-Tirmidhi on his authority, it reads: "If I hasten, (this is because) I have seen Allah's Messenger, (Peace and Blessings of Allah be upon him), doing so; and if I walk, (this is because) I have seen Allah's Messenger, (Peace and Blessings of Allah be upon him) doing so." Jabir also said: "When he descended until his feet came touched the bottom of the valley, then he ran,and when he began to ascend, he again walked." It is related by Muslim. Habeebah Bint Abi Tijrat narrated: "He hastened and his Izar gathered round him due to the intensity of the jogging." It is related by Ahmad. It is recorded in Saheeh Muslim on the authority of Jabir as stated earlier that he climbed Safa until he could see the House and similarly on Marwah.

It is stated earlier on the authority of Jabir that Allah's Messenger, (Peace and Blessings of Allah be upon him), made his camel kneel down at the gate of the Mosque until he

circumambulated and it is not mentioned that he mounted it at the time when he went out to Safa. All of these indicate the possibility that Allah's Messenger, (Peace and Blessings of Allah be upon him), performed Sa'i on foot.

However, Muslim related on the authority of Abu Az-Zubair that he heard Jabir Ibn 'Abdullah say: During the Farewell Pilgrimage, the Prophet performed the Tawaf of the House on the back of his mount and the Sa'i on his camel so that the people could see him, to direct them and that they may ask him questions; neither the Prophet nor his Companions performed Sa'i except once.

Abu Dawood has related on the authority of Abu Az-Zubair that he heard Jabir Ibn 'Abdullah say: "During the Farewell Pilgrimage, the Prophet circumambulated the House and then between Safa and Marwah."

This is well-preserved in the Hadith of Ibn Juraij which is very problematic because the remainder of the narrations of Jabir andothers indicated that the Messenger of Allah, (Peace and Blessings of Allah be upon him), performed Sa'i on foot. It is possible that this addition is a version of Abu Az-Zubair and his statement: "Between Safa and Marwah" is an interpolation from someone after the Companions. And Allah (SWT) knows best. Or perhapsAllah's Messenger, (Peace and Blessings of Allah be upon him), carried out some of his Tawafs on foot and they witnessed what has been mentioned but when the number of the people became multiplied and there was overcrowding, he rode as indicated by the Hadith of Ibn 'Abbas coming shortly. Ibn Hazm conceded that his first Tawaf around the House was on foot and understood his riding during Tawaf to be in the ones

after. He also claimed that he was riding during the Sa‘i, he said: Because he did not circumambulate but once and he interpreted the statement of Jabir: “till his feet touched the bottom of the valley, then he ran,” as to be correct. If he was riding, then, when his camel descended into the valley, he has descended entirely, his foot along with the rest of his body. This interpretation is very remote indeed. And Allah (SWT) knows best.

Abu Dawood related on the authority of Abu Tufail who said: I said to Ibn ‘Abbas: “Your people claim that Allah’s Messenger did Ramal round the House and that is part of his Sunnah.” He replied: “They told the truth and they lied.” I said: “Where did they speak the truth and where did they tell a lie?” He said: “They spoke the truth for the Messenger of Allah did Ramal but they lied because it is not Sunnah. During the period of Hudaibiyah, the Quraish said: Leave him and his Companions to die like maggots. Afterward, they reached an armistice to allow the Muslims to perform Hajj the following year and to reside in Makkah for three days for that purpose. Allah’s Messenger arrived (in Makkah) while the polytheists were in the direction of Qu‘aiqi‘an. Allah’s Messenger, (Peace and Blessings of Allah be upon him), said to his Companions: ‘Do Ramal of the House three times.’ Thus, it is not Sunnah.”

She said: “Your people claim that Allah’s Messenger, (Peace and Blessings of Allah be upon him) wentbetween Safa and Marwah on the back of his camel and that is Sunnah.” He said: “They told the truth and they lied. They spoke the truth for the Messenger of Allah, (Peace and Blessings of Allah be upon him), did Sa‘i but they lied because it is not Sunnah. It was difficult repelling and staving off the people from the Prophet so he rode his camel so

that they may hear and see him (well) and to observe his movements without their hands reaching him.”

Muslim has related on the authority of Ibn ‘Abbas in which he mentioned the virtue of circumambulating the House in the manner described above and then he said: She said to Ibn ‘Abbas: “Relate to me about the Tawaf between Safa and Marwah while riding, for your people claim that it is Sunnah?" He replied: “They told the truth and they lied.” I said: “What do you mean by your statement: they told the truth and they lied.” He said: “The people swarmed Allah’s Messenger, (Peace and Blessings of Allah be upon him), shouting: ‘This is Muhammad! This is Muhammad!’ Until the virgin girls came out of the houses. Meanwhile, the Prophet did not tolerate that people be beaten in his presence. However, when he was overcrowded, he rode.” Ibn ‘Abbas added: “But walking and hastening is preferred.” This is the wording of Muslim and it implies that his riding was circumstantial and this is a reconciliation of all the Ahadeeth. And Allah (SWT) knows best.

As for what is related by Muslim in his Saheeh on the authority of Abu Tufail who said: “I said to Ibn ‘Abbas: ‘I think that I saw Allah’s Messenger.’ He
(Ibn ‘Abbas) said: ‘Describe him to me.’ I said: ‘I saw him near Marwah on the back of a she-camel, and people thronged around him.’ Thereupon Ibn Abbas said: ‘It was Allah’s Messenger for they (the crowd of people) were neitherpushed aside from him, nor were they turned away'.”Muslim has related it exclusively and there is nothing in it indicating that Allah’s Messenger, (Peace and Blessings of Allah be upon him), performed the Sa‘i between Safa and Marwah riding since that was neither restricted to the Farewell Pilgrimage nor other than it. Supposing that it

occurred during the Farewell Pilgrimage, from what is possible is that after Allah's Messenger, (Peace and Blessings of Allah be upon him), had concluded his Sa'i, his sitting on Marwah, his addressing the people, his commanding those who did not drive their Hady among them to turn their Hajj into 'Umrah and they had exited from their Ihram (as commanded) except those who came with their Hady, as stated earlier in the Hadith of Jabir; after all these, he came to his camel, mounted it and proceeded to his residence at Al-Abtah as we shall relate shortly. It is at this time Abu At-Tufail 'Amir Ibn Wathilah Al-Bakri saw him. He was also counted among the junior Companions.

However, Abu Dawood related on the authority of Abu At-Tufail who said: "I saw the Prophet circumambulating the House on the back of his camel, touching the corner with a staff and then would kiss it (the stick)." Muhammad Ibn Rafi' added: "Afterward, he went out to Safa and Marwah and he walked between them seven times (riding) on his camel." Muslim has also related it in his Saheeh from the Hadith of Abu Dawood At-Tayalisi.

On the authority of Qudamah Ibn 'Abdullah Ibn 'Ammar Al-Kilabi who narrated that he saw Allah's Messenger, (Peace and Blessings of Allah be upon him), pelting the Jamrah on the day of Nahr at the middle of valley while riding a reddish camel, neither beating nor shoving (people) and he was not saying: " (stay) away from me, (stay) away from me."

I say: A number of scholars from Iraq like Abu Hanifah and his companions and Ath-Thawri have posited that a Qarin (a pilgrim performing Hajj Qiran) should do two Tawafs and two Sa'is. This opinion is also related of 'Ali, Ibn Mas'ood, Mujahid and

Ash-Sha‘bi. They can adduce the lengthy Hadith of Jabir as a proof that the Prophet, (Peace and Blessings of Allah be upon him), did Sa‘i between Safa and Marwah on foot and this Hadith of his that the Prophet, (Peace and Blessings of Allah be upon him), performed Sa‘i between both of them on foot throughout the number of circuits on one occasion and on another riding. Sa’eed Ibn Mansoor has related in his Sunan on the authority of ‘Ali, may Allah be pleased with him, that he made intention for Hajj and ‘Umrah. When he arrived in Makkah, he circumambulated the House and between Safa and Marwah for his ‘Umrah. Thereafter, he circumambulated the House and walked between Safa and Marwah for his Hajj. He remained in Ihram until the day of sacrifice. This wording is his.

Abu Dharr Al-Harawi in Al-Manasik said on the authority of ‘Ali that he combined both Hajj and ‘Umrah and he performed two Tawafs and Sa‘i (i.e., one each) for both of them and said: “This is how I have seen Allah’s Messenger, (Peace and Blessings of Allah be upon him), behave.” This is how Al-Baihaqi, Ad-Daraqutni and An-Nasa’i also related in Khasa’is ‘Ali.

Al-Baihaqi related in his Sunan on the authority of Abu Nasr who said: I met ‘Ali while I had made intention for Hajj and he had made intention for both Hajj and ‘Umrah so I asked: “Is it possible for to me to act in a similar manner (as you have acted)?” He replied: “That is on the condition that you started with the ‘Umrah.” I said: “What do I do if I intend to do that?” He said: “You will take a container of water and you will take a bath with it. Then you will make intention for both of them together andthen you will perform two Tawafs and Sa‘is (i.e., one each) for both of them and it is not permissible for you to do anything that will vitiate your Ihram before the day of sacrifice.”

Al-Mansoor said: "I mentioned that to Mujahid and he said: 'We used to give a religious verdict of one Tawaf but now, we shall desist'."

I say: However, what is related in authentic Ahadeeth run contrary to that. We have presented earlier a narration on the authority of Ibn ‘Umar in Saheeh AlBukhari that he made intention for ‘Umrah and he joined the Hajj to it so he became a Qarin and he performed one Tawaf for the Hajj and ‘Umrah and he commented: This is the same way Allah’s Messenger had acted.

On the authority of Ibn ‘Umar who narrated: Allah’s Messenger, (Peace and Blessings of Allah be upon him), said: “Whoever combines both Hajj and ‘Umrah together should perform one Tawaf and one Sa‘i for both of them.” At-Tirmidhi said: This Hadith is hasan ghareeb.

I say: Its chain is upon the standard of Muslim. This is how ‘A’ishah (May Allah be pleased with her), the Mother of the Believers, acted for she was among those who made intention for ‘Umrah due to the fact that she did not drive along with her the Hady. Thus, when she menstruated, Allah’s Messenger, (Peace and Blessings of Allah be upon him), commanded her to take a bath and to make intention for Hajj along with her ‘Umrah so she became a Qarinah (a female pilgrim on Hajj-Qiran). When they returned from Mina, she requested to be allowed to perform ‘Umrah after her Hajj and she was granted in order to please her as clearlyrelated in the Hadith.

Imam Ash-Shafi‘i related on the authority of ‘Ata’ that Allah’s Messenger, (Peace and Blessings of Allah be upon him), said to ‘A’ishah (May Allah be pleased with her): “Your circumambulation of the House and between Safa and Marwah suffices for your Hajj and ‘Umrah.”This narration is clearly mursal though it is connected in meaning.

Muslim related from the Hadith of Ibn Juraij who said: “Abu Az-Zubair informed me that he heard Jabir say that the Messenger of Allah, (Peace and Blessings of Allah be upon him), came to ‘A’ishah (May Allah be pleased with her), may Allah be pleased with her, and found her weeping, and said: ‘What is the matter with you?’ She said: ‘The matter is that I have commenced my menstruation and the people have exited from Ihram, but I have not circumambulated the House, and the people are going for Hajj now (but I can’t go).’ Whereupon he said: ‘It is a matter which Allah has ordained for the daughters of Adam, so now take a bath and put on the Ihram for Hajj.’ She (‘A’ishah (May Allah be pleased with her)) did accordingly, and stayed at the places of staying until her monthly period was over. She then circumambulated the House, and (ran between) Safa and Marwah. He (the Prophet) then said: ‘Now both your Hajj and ‘Umrah are complete,’ whereupon she said: ‘I feel in my mind that I did not circumambulate the House until I performed Hajj (I missed the circumambulation of ‘Umrah).’ Thereupon Allah’s Messenger said: ‘Abdur Rahman, take her to Tan‘eem (so as to enable her) to perform ‘Umrah (separately), and it was the night at Hasbah'.” Another Hadith from Juraij reads: Abu Az- Zubair informed me that he heard Jabir say, “The Prophet and Companions did not perform Tawaf between Safa and Marwah except once.” According to the companions of Abu Hanifah, may Allah have Mercy on him, the Prophet and his Companions

whodrove their Hady along with them had done combined Hajj with ‘Umrah as indicated by aforementioned Ahadeeth. And Allah (SWT) knows best.

Ash-Shafi‘i related on the authority of ‘Ali who said concerning a pilgrim performing Hajj-Qiran: "He will perform two Tawafs and one Sa‘i." AshShafi‘i added: some people said: Two Tawafs and Sa‘is and they adduced as evidence a weak narration on the authority of ‘Ali.

Jabir narrated in his Hadith: Until the end of his Tawaf (i.e. Sa‘i) at AlMarwah when he said: “If I had known beforehand what I have come to know afterward, I would not have brought sacrificial animals.” Related by Muslim. In it is a proof against those who state that Sa‘i is fourteen circuits. Each to and from is considered one circuit. This is the opinion of a group of senior followers of the Shafi‘i madhhab and this Hadith is a refutation for them. This is because, based on their opinion, the last circuit of Sa‘i ends at Safa and not Marwah. Thus, Ahmad said in his own version of the Hadith of Jabir: “When it was his seventh running at Marwah he said: ‘If I had known beforehand what I have come to know afterward, I would not have brought sacrificial animals and would have performed an ‘Umrah.’ So, he who among you has not brought the sacrificial animals with him should exit from Ihram and treat it as an ‘Umrah.” All the people exited from their Ihram. Muslim added: All the people exited from their Ihram and cut their hairs except the Prophet as well as those brought with them a Hady.

A host of Companions have narrated his command to those who did not bring along a Hady to treat their Hajj as ‘Umrah. We discuss them at length here and we have enumerated them in

thebook Al-Ahkam Al-Kabeer, insha'Allah. Scholars have disagreed concerning that. Malik, Abu Hanifah and As-Shafi'i argue that it is part of the Khasa'is (peculiarities) of the Companions and then its permissibility for people other than them was abrogated. They rely on to the opinion of Abu Dharr that a repeal of Hajj for 'Umrah was meant only for the Companions of Muhammad. It is related by Muslim.

However, Imam Ahmad refuted that saying: "It has been narrated by eleven Companions, so where did this occur in their narrations?" Thus, he opined that a repealing of Hajj for 'Umrah is permissible for other than the Companions. Ibn 'Abbas argues in favour of the obligation of repealing upon whoever does not bring with them a Hady. To him, it is permissible in the Shari'ah if he had circumambulated the House and did not bring a Hady, then he becomes free of Ihram by the simple occurrence of that. According to him, there is no Nusuk (sacrifice) except for (Hajj) Qiran for whoever came with the Hady or Tamattu' for those who did not come with the Hady. And Allah (SWT) knows best.

Al-Bukhari related on the authority of Ibn 'Abbas who narrated: The Prophet along with his Companions arrived in Makkah in the morning of the fourth of Dhul-Hijjah in Ihram for Hajj only. So when we arrived, the Prophet ordered us to change our intentions of the Ihram for 'Umrah and that we could remove our Ihram after performing the 'Umrah and could go to our wives (for intercourse). The people began talking about that. Jabir said in surprise: "Shall we go to Mina while semen is dribbling from our male organs?" Jabir moved his hand while saying so. When this news reached the Prophet he delivered a sermon and said: "I have been informed that some people were saying suchand-such;

by Allah, I fear Allah more than you do, and am more obedient to Him than you. If I had known what I know now, I would not have brought the Hady (sacrifice) with me and had the Hady not been with me, I would have removed Ihram." At that Suraqah Ibn Malik stood up and asked: "O Allah's Messenger! Is this permission for us only or is it forever?" The Prophet, (Peace and Blessings of Allah be upon him), replied: "It is forever."

On the authority of Jabir who narrated: "We, in the state of Ihram, came with the Messenger of Allah for Hajj-Mufrad (with the aim of Hajj only), and 'A'ishah (May Allah be pleased with her) set out for 'Umrah, and when we reached Sarif, she entered in the state of her monthly period. We proceeded on until we reached Makkah and circumambulated the Ka'bah and ran between Safa and Marwah; and the Messenger of Allah, (Peace and Blessings of Allah be upon him), commanded that anyone among us who had no sacrificial animal with him should exit from the Ihram. We said: "What does this exiting imply?" He said: "Exiting completely from the state of Ihram, and we returned to our wives and applied perfume and put on our clothes and we were just four nights away from 'Arafah."

It is explicit in these two Ahadeeth that Allah's Messenger, (Peace and Blessings of Allah be upon him), arrived in Makkah in the year of Hajjat AlWadaa' on the morning of the 4th day of Dhul-Hijjah. That was on Sunday when the day had risen and at the time of Dhuha because the first day of Dhul- Hijjah that year fell on Thursday without any dispute. Thus, the day of 'Arafah that year fell on the day of Jumu'ah based on the Hadith of 'Umar Ibn AlKhattab recorded in the Saheehain as shall be presented later.

When Allah’s Messenger, (Peace and Blessings of Allah be upon him), arrived on Sunday, the fourth day of the month, and as mentioned earlier, he started with the Tawaf of Ka'bah and then Sa‘i. Upon concluding his running between them at Marwah, he ordered the one who had no Hady with him to exit from his Ihram compulsorily and that became obligatory upon them without an option. They complied but some of them were grieved because Allah’s Messenger, (Peace and Blessings of Allah be upon him), did not exit from his Ihram due to his coming with the Hady and they wished to act exactly as he had done. When he saw their unhappy demeanor, Allah’s Messenger, (Peace and Blessings of Allah be upon him), said to them: “If I had known beforehand what I have come to know afterward, I would not have brought sacrificial animals and would have performed an ‘Umrah.”Meaning, if I had known that it would unnerve you, I would not have brought Hady with me so that I could put off the Ihram as you have.

Thus, the evidence of the preference for Tamattu’ becomes clear as mentioned by Imam Ahmad, deducing from this Hadith. He said: “I do not have a doubt that Allah’s Messenger, (Peace and Blessings of Allah be upon him), performed Hajj-Qiran, but Tamattu’ is better because of his feeling of regret. His response is that the Prophet did not feel regretful for Tamattu’ being better than Qiran in respect of the one who had brought along the Hady. Rather, Allah’s Messenger, (Peace and Blessings of Allah be upon him), felt regretful so that he may not discomfit his Companions by remaining in Ihram himself and his command that they should exit from their own Ihram.” Consequently, And Allah (SWT) knows best, when Imam Ahmad contemplated on this secret, he adduced in yet another narration from him that Tamattu’ is better in respect of the one who did not bring Hady

based on Allah's Messenger's command that whoever, among his Companions, did not bring along the Hady to perform Tamattu' and that Qiran is better for the one whobrought the Hady as Allah has preferred for His Prophet during his Farewell Pilgrimage and His commanding him accordingly as stated above. And Allah (SWT) knows best.

Afterward, Allah's Messenger, (Peace and Blessings of Allah be upon him), proceeded along with the people upon the completion of his Sa'i between Safa and Marwah and his command to those who did not come with Hady to exit from Ihram until he alighted at Al-Abtah in the eastern part of Makkah. He remained there for the remainder of Sunday, Monday, Tuesday and Wednesday until he offered the Subh prayers of Thursday. All the while he led his Companions in prayers and he did not return to the Ka'bah throughout those days.

Al-Bukhari said in the chapter on the one who does not come near the Ka'bah and does not perform Tawaf till the day of 'Arafah and returns after the first Tawaf that on the authority of 'Abdullah Ibn 'Abbas who narrated: the Prophet arrived in Makkah and he circumambulated (the House) and did Sa'i between Safa and Marwah and did not come close to the Ka'bah after his Tawaf until he returned from 'Arafah. Al-Bukhari related it exclusively.

While Allah's Messenger, (Peace and Blessings of Allah be upon him), was still at Al-Batha', on the outskirts of Makkah, 'Ali arrived from Yemen. Allah's Messenger, (Peace and Blessings of Allah be upon him), had sent him to Yemen as a commander after Khalid Ibn Al- Waleed, as stated earlier. When he returned, he found that his wife, Fatimah, the daughter of Allah's

Messenger, had exited from her Ihram as had the wives of Allah's Messenger as (they were among) those who did not come along with the Hady and she had applied antimony and had put on dyed clothes. Showing disapproval 'Ali asked: "Who asked you to do this?" She said: "My father." 'Ali went to the Messenger of Allah, (Peace and Blessings of Allah be upon him), showingannoyance at Fatimah for what she had done, and narrated to him: "O Messenger of Allah, Fatimah has exited from her Ihram, put on dyed clothes and applied antimony and she claims that you commanded her to do so." Allah's Messenger, (Peace and Blessings of Allah be upon him), said: "She has told the truth, she has told the truth, she has told the truth." Then the Prophet asked him: "What did you say when you make the intention to go for Hajj?" 'Ali said: "I assume the same Ihram as that of the Prophet." He said: "I have with me sacrificial animals, so do not exit from the Ihram." The total number of those sacrificial animals brought by 'Ali from Yemen and of those brought by the Messenger of Allah, (Peace and Blessings of Allah be upon him), from Madinah and those he bought on the way was one hundred camels. Both of them shared in all of the Hady. All of these have been related earlier in Saheeh Muslim.

This silent approval refutes the narration mentioned by Al-Hafiz Abul-Qasim At-Tabarani, may Allah have Mercy on him, from the Hadith of 'Ikrimah from Ibn 'Abbas that 'Ali met the Prophet on his way to Al-Juhfah.And Allah (SWT) knows best. Abu Moosa was among the people who came with 'Ali but he did not come with a Hady so Allah's Messenger, (Peace and Blessings of Allah be upon him), ordered him to exit from his Ihram after he had performed the Tawaf and Sa'i for 'Umrah. Thus, he turned his intention for Hajj into 'Umrah and he became a Mutamattu' pilgrim and, thereafter, he used to give religious

verdicts accordingly during the reign of ‘Umar Ibn Al-Khattab, may Allah be pleased with him. When he saw that ‘Umar used to do Hajj-Ifrad and ‘Umrah, he abandoned his previous verdict in deference and love for the Commander of the Faithful, ‘Umar.

Imam Ahmad related on the authority of ‘Awn Ibn Abi Juhaifah who narrated that his father said: “I saw Bilal calling the Adhanand turning his mouth here and there with two of his fingersinserted into his ears.” He added: “Meanwhile, Allah’s Messenger, (Peace and Blessings of Allah be upon him), was in a reddish tent which I supposed was made of leather. Afterward, Bilal came out into his front with an iron-tipped walking stick and drove it into the ground and Allah’s Messenger, (Peace and Blessings of Allah be upon him), offered the Salat.” ‘Abdur Razzaq said: "I heard him say that it was in Makkah at Al-Batha’; while a dog, a woman and a donkey passed across the front (behind the iron-tipped walking stick) and he was wearing a reddish garment as if I could still see his shining shanks.” Sufyan said: “We think it (the garment) was a Hibarah."

On the authority of Abu Juhaifah who narrated: Allah’s Messenger, (Peace and Blessings of Allah be upon him) went out at midday to Al-Batha’. He performed ablution, offered two units of the Dhuhr prayers while an iron- tipped walking stick was in front of him. ‘Awn added from a report from his father, Abu Juhaifah: “Meanwhile, donkeys and women were passing behind us.” Hajjaj said concerning the Hadith: Afterward, the people got up and were taking his hand and rubbing it on their faces. He added: “I also took his hand and rubbed it on my face and it felt colder than snow and its fragrance sweeter than musk.” The two authors of Saheeh have related it from the Hadith of Shu‘bah in its entirety.

Allah’s Messenger, (Peace and Blessings of Allah be upon him), remained at Al-Abtah, as indicated earlier, throughout Sunday, Monday, Tuesday and Wednesday. The people had exited from their Ihram except those who came along with Hady. It was during these days that ‘Ali Ibn Abi Talib arrived from Yemen together with those who had accompanied him among Muslims; he also came with wealth. The Prophet, (Peace and Blessings of Allah be upon him),did not return to the Ka‘bah after he had circumambulated it. On the morning of Thursday, Allah’s Messenger, (Peace and Blessings of Allah be upon him), offered the Subh prayers of that day at Al-Abtah which coincided with the day of Tarwiyah and it is equally referred to as the day of Mina because that is the day pilgrims proceed to it.

It has been related that the Prophet, (Peace and Blessings of Allah be upon him), gave an address prior to this day. It is said that it was the day before, based on what I saw from some commentaries on the Day of Embellishment because it is the day the Budn used to be embellished and similar things. And Allah (SWT) knows best.

Al-Baihaqi related on the authority of Ibn ‘Umar who narrated: Whenever Allah’s Messenger, (Peace and Blessings of Allah be upon him), addressed the people on the day of Tarwiyah, he would address them concerning their rites.

Allah’s Messenger, (Peace and Blessings of Allah be upon him), rode toward Mina before the sun shifted from its zenith though some said it was after it. Those people who had made the intention for Hajj at Al-Abtah assumed their Ihram when they were heading to Mina and dispatched their camel in its direction.

On the authority of Jabir Ibn ‘Abdullah who narrated: We arrived along with Allah’s Messenger, (Peace and Blessings of Allah be upon him), and exited from our Ihram until the day of Tarwiyah when we left Makkah after making intention for Hajj. Al-Bukhari mentioned this as a short commentary.

On the authority of Jabir who narrated: "After we had exited from it, Allah’s Messenger, (Peace and Blessings of Allah be upon him), ordered us to put on our Ihram when we were heading to Mina." He added: "We put on our Ihram from Al-Abtah."

‘Ubaid Ibn Juraij said to Ibn ‘Umar: "I saw that whenever you are in Makkah and people put on Ihram on sighting the crescent moon you would not put on it until the day of Tarwiyah." He responded: "I have never seen the Prophet putting on Ihram until his camel set out with him (to Mina)."

Al-Bukhari related: ‘Ata’ was asked concerning the person who passed Mina while reciting the Talbiyah of Hajj and he said: Ibn ‘Umar used to utter the Labbaik on the day of Tarwiyah after he had offered the Dhuhr prayers and his camel had risen with him.

I say: This is how Ibn ‘Umar used to act whenever he performed Hajj with ‘Umrah. He would put off his Ihram for ‘Umrah and when it was the day of Tarwiyah, he would not utter the Labbaik until his camel had set out toward Mina just as Allah’s Messenger, (Peace and Blessings of Allah be upon him), had put on Ihram from Dhul-Hulaifah after he had offered the Dhuhr prayers and his camel had set out. However, on the day of Tarwiyah, the Prophet did not offer the Dhuhr prayers at Al-Abtah; rather, he offered it that day at Mina and there is no dispute concerning this.

On the authority of ‘Abdul-Aziz Ibn Rufai’ who narrated: "I asked Anas Ibn Malik: 'Tell me something you have observed about the Prophet concerning where he offered the Dhuhr prayers on the Day of Tarwiyah (8th DhulHijjah).' Anas replied: 'He offered it at Mina.' I said: 'Where did he offer the ‘Asr prayers on the Day of Nahr (day of departure from Mina) ?' He replied: 'AtAl-Abtah,' and added, 'You should do as your leaders do'.”

On the authority of Ibn ‘Abbas who narrated: Allah’s Messenger, (Peace and Blessings of Allah be upon him), led us in the Dhuhr, ‘Asr, Maghreb, ‘Isha’ and Fajr prayers at Mina and then proceeded to ‘Arafah the following morning.

Ash-Shafi‘i has narrated that Allah’s Messenger, (Peace and Blessings of Allah be upon him), rode from Al-Abtah to Mina after Zawal but he offered the Dhuhr prayers in Mina and this Hadith is adduced as evidence for that. And Allah (SWT) knows best.

It has been stated earlier in the Hadith of Ja‘afar Ibn Muhammad from his father on the authority of Jabir who narrated: “Then all the people except the Prophet and those who had with them sacrificial animals, removed their Ihram, and got their hair clipped. When it was the day of Tarwiyah they went to Mina and put on the Ihram for Hajj and the Messenger of Allah, (Peace and Blessings of Allah be upon him), rode and led the noon, afternoon, sunset, ‘Isha’ and dawn prayers. He then waited a little until the sun rose, and commanded that a tent should be pitched at Namirah.

The Messenger of Allah, (Peace and Blessings of Allah be upon him), then set out and the Quraish did not doubt that he would halt at Al-Mash‘ar Al-Haram (the sacred site) as the Quraish used

to do in the pre-Islamic period. The Messenger of Allah, (Peace and Blessings of Allah be upon him), however, continued until he came to ‘Arafah and found that the tent had been pitched for him at Namirah. There he alighted and stayed until the sun had passed the meridian; then he commanded that Al-Qaswa’ be brought and saddled for him. He came to the bottom of the valley, and addressed the people saying:

“Verily, your blood, your property are as sacred and inviolableas the sacredness of this day of yours, in this month of yours, in this town of yours. Behold! Everything pertaining to the days of Ignorance is under my feet completely abolished. Abolished are also the blood-revenges of the days of Ignorance.

“The first claim of ours on blood-revenge which I abolish is that of the son of Rabee‘ah Ibn Al-Harith, who was nursed among the tribe of Sa’d and killed by Hudhail. The usury of the pre-Islamic period is abolished, and the first of our usury I abolish is that of ‘Abbas Ibn ‘Abdul-Muttalib, for it is all abolished. Fear Allah concerning women! Verily, you have taken them on the security of Allah, and intercourse with them has been made lawful unto you by the words of Allah. You have right over them: they should not allow anyone to sit on your bed whom you do not like. But if they do that, you can chastise them but not severely. Their rights upon you are that you should provide them with food and clothing in a fitting manner.

I have left among you the Book of Allah, and if you hold fast to it, you would never go astray. And you would be asked about me (on the Day of Resurrection), (now tell me) what would you say?”

The audience said: “We will bear witness that you have conveyed (the message), discharged (the responsibility of Prophethood) and given wise (sincere) counsel.”

The narrator said: “The Prophet then raised his forefinger toward the sky and pointing it at the people (said): ‘O Allah, bear witness. O Allah, bear witness,’ saying it thrice.”

It is recorded in the Saheehain on the authority of Ibn ‘Abbas who narrated: "I heard Allah’s Messenger, (Peace and Blessings of Allah be upon him), deliver the Khutbah on‘Arafat to the pilgrims: 'Whoever does not have shoes may wearKhuffs and whoever does not find an Izar may wear trousers'.”

On the authority of ‘Amr Ibn Kharijah who said: "Attab Ibn Aseed sent me to Allah’s Messenger, (Peace and Blessings of Allah be upon him), while he was standing on ‘Arafat during Hajj. I delivered the message to him and then I stood under his camel while its saliva dribbled down my head and I heard him say: 'O people, Allah has restored rights to their respective owners and that it is not permissible to make a will for a rightful inheritor. A child is attributed to the (owner of the) bed and stoning is for the adulterer. Whoever attributes himself to other than his rightful father, upon him shall be the curse of Allah, the angels and all mankind and Allah shall accept neither his obligatory deeds nor his supererogatory ones'.”

We will shortly present the content of the Khutbah which Allah’s Messenger, (Peace and Blessings of Allah be upon him), delivered after this on the day of Nahr and what it contains of wisdom, exhortation, encompassing benefits and prophetic morals insha’Allah.

Al-Bukhari related on the authority of Muhammad Ibn Abi Bakr Ath-Thaqafi who once asked Anas Ibn Malik, while the two of them were going from Mina to ‘Arafat: “What did you do on this day when you were with the Messenger of Allah?” He said: “Those of us who were saying the Talbiyah would continue doing so, and no one disapproved of it, and those of us who were saying: ‘Allahu Akbar’ would continue doing so, and no one disapproved of that either.” It is also related by Muslim.

Al-Bukhari related on the authority of Salim Ibn ‘Abdullah that ‘Abdul Malik Ibn Marwan wrote to Al-Hajjaj that he should follow ‘Abdullah Ibn ‘Umar in all the rites of Hajj. So when it was the Day of ‘Arafah (9th of Dhul-Hijjah), and after the sun had deviated or declined from the middle of the sky, Ibn ‘Umar and I came and he shouted near the cotton (cloth) tent of Al-Hajjaj: “Where is he?” Al-Hajjaj came out. Ibn ‘Umar said: “Let us proceed (to ‘Arafah).” Al-Hajjaj asked: “Just now?” Ibn ‘Umar replied: “Yes.” Al-Hajjaj said: “Wait for me until I pour water on myself (i.e. take a bath).” So, Ibn ‘Umar dismounted (and waited) until Al-Hajjaj came out. He was walking between me and my father. I informed Al-Hajjaj: “If you want to follow the Sunnah today, then you should shorten the sermon and then hurry up for the stay (at ‘Arafah).” Ibn ‘Umar said: “He (Salim) has spoken the truth.”

Al-Bukhari related after his narration of this that Al-Laith said: ‘Uqail narrated to me from Ibn Shihab on the authority of Salim who said: In the year that he advanced against Ibn Zubair, Hajjaj asked Ibn ‘Umar what was done at this place of stay. He said: “If you intend to follow the Sunnah, then offer the Salat at noon time on the day of ‘Arafah." Ibn ‘Umar Added: “He has spoken the truth. They used to combine the Dhuhr and ‘Asr prayers

according to Sunnah." I said to Salim: "Did Allah's Messenger do that?" He said: "Are they following anything other than the Sunnah with that?"

On the authority of Ibn 'Umar who narrated that Allah's Messenger, (Peace and Blessings of Allah be upon him), proceeded from Mina on the morning of the day of 'Arafah. He disembarked at Namirah which is the place atwhich the Imams usually camp on 'Arafah. When it was time for the Dhuhr Salat, the Messenger of Allah, (Peace and Blessings of Allah be upon him), came out and combined both the Dhuhr and 'Asr prayers. This is how Jabir has mentioned it in his Hadith after he had related the Khutbah above, he said: "Then Bilal pronounced the Adhan and then the Iqamah and the Dhuhr Salat was performed. Again, he gave another Iqamah and the 'Asr prayers was performed and he did not offer any (supererogatory) prayers in between them. This implies that Allah's Messenger, (Peace and Blessings of Allah be upon him), delivered the Khutbah first and then offered the prayers. This does not contradict the second Khutbah.

Muslim related on the authority of Jabir who narrated: "The Messenger of Allah then mounted his camel and came to the place of stay, making his camel turn toward the side where there were rocks, having the path taken by those who went on foot in front of him, and faced the Qiblah."

Al-Bukhari related on the authority of Umm Fadhl Bint Al-Harith that "some men were arguing in her presence on the day of 'Arafah about whether the Messenger of Allah, (Peace and Blessings of Allah be upon him), was fasting or not. Some of them said: 'He was fasting.' Others countered: 'He was not

fasting.’ So I sent a bowl of milk to him while his camel was standing and he drank it.” It is also related by Muslim.

‘Ata’ said: ‘Abdullah Ibn ‘Abbas invited Fadhl Ibn ‘Abbas to a meal on the Day of ‘Arafah and he declined and said: “I am fasting.” ‘Abdullah said: “Don’t fast for Allah’s Messenger wassent a bowl of milk on the Day of ‘Arafah and he drank from it. So don’t fast for you are being emulated. Ibn Bakr and Rawh (version) reads: “People will emulate you.”

While a man was standing at ‘Arafat (for Hajj) with Allah’s Messenger, (Peace and Blessings of Allah be upon him), he fell down from his mount and broke his neck (and died). So Allah’s Messenger, (Peace and Blessings of Allah be upon him), said: “Wash him with water and Sidr and shroud him in two pieces of cloth and neither perfume him nor cover his head, for Allah will resurrect him on the Day of Resurrection and he will be saying ‘Labbaik'.” Muslim also related it.

On the authority of ‘Abdur Rahman Ibn Ya‘mar Ad-Deeli who narrated: "I witnessed Allah’s Messenger, (Peace and Blessings of Allah be upon him), at ‘Arafat and a group of people from Najd came to him and asked concerning the Hajj and he said: “Arafah is Hajj. Whoever catches the night of ‘Arafah before the dawn of the night of Jami’ (the day pilgrims return to Mina) has completed his Hajj.”

On the authority of Yazeed Ibn Shaiban who narrated: "We were standing on ‘Arafah at a place far away from the place of standing. Then Ibn Mirba’ AlAnsari came to us and said: 'I am a messenger of Allah’s Messenger to you and he has sent me to tell you: Stay within your Masha‘ir (sacred sites) for you are upon a heritage from the heritage of your father, Ibraheem'.”

It has been stated earlier that Allah’s Messenger, peace andblessings of Allah be upon him, was not fasting on the day of ‘Arafah. Thus, this points to the fact that not fasting there is better than fasting so as to be able to cope with supplication for it is the most important objective at that place. It is for this same purpose (Du‘a) that Allah’s Messenger, (Peace and Blessings of Allah be upon him), stood riding on the back of his camel from the time of the decline of the sun (from the zenith) till sunset.

Abu Hatim Muhammad Ibn Hibban Al-Busti related in his Saheeh on the authority of ‘Abdullah Ibn ‘Umar that he was asked concerning fasting on the Day of ‘Arafah and he said: “I performed Hajj with Allah’s Messenger, Abu Bakr and ‘Umar and they did not fast on that day and I also will not fast that day but I neither recommend it nor forbid it.”

Imam Ahmad and At-Tirmidhi have related from the Hadith of ‘Amr Ibn Shu‘aib through his father from his grandfather that Allah’s Messenger, (Peace and Blessings of Allah be upon him), said: “The best Du‘a is Du‘a on the Day of ‘Arafah, and the best thing that I or the Prophets before me have said is: ‘There is no deity worthy of worship (in truth) except Allah. He is the Only One and has no partners. For Him is the Kingdom and all the praises are due for Him and He has dominion over all things (i.e. Omnipotent).’ (La ilaha ill-Allah wahdahu la shareeka lahu lahul-mulk, wa lahul-hamd wa Huwa ‘ala kulli shai’in Qadeer).”

Usamah Ibn Zaid said: "I was riding behind the Prophet while he lifted up his hand supplicating. His camel tilted and its bridle fell off his hand and he reached for it with one hand while he continued raising the other in supplication."

MentioningoftheRevelationtothe Messenger of Allah

Sublime revelations that were sent down to Allah’s Messenger at this revered place: Imam Ahmad related on the authority of Tariq Ibn Shihab who narrated: A Jew came to ‘Umar Ibn Al-Khattab and said: O Ameerul-Mu’mineen, you recite a Verse in your Book which, if it had been revealed in relation to us, the Jews, we would have taken that day as a day of celebration. ‘Umar asked: “What Verse is that?” The Jew said: “The statement of Allah: ‘This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion'." Thereupon ‘Umar said: “By Allah, I know the day it was revealed on Allah’s Messenger, (Peace and Blessings of Allah be upon him), and the hour in which it was revealed. It was revealed on the eve of the Day of ‘Arafah (ninth of Dhul-Hijjah) on Friday.”

Departure of Allah’s Messenger From ‘Arafat to Mash‘ar Al-Haram

Jabir narrated in his lengthy Hadith: “He kept standing there until the sun set and the yellow light had gradually gone, and the disc of the sun had disappeared. Allah’s Messenger, (Peace and Blessings of Allah be upon him), made Usamah sit behind him, and he pulled the nose-string of Al-Qaswa’ (in order to keep her under perfect control) so forcefully that its head touched the saddle, and he pointed out to the people with his right hand: “O people, gently! Gently! (i.e., to be moderate in speed), and whenever he happened to pass over an elevated tract of sand, he slightly loosened the nose-string of his cameluntil she climbed up and this is how he reached Al-Muzdalifah. There he led the

evening and ‘Isha’ prayers with one Adhan and two Iqamahs and did not glorify (Allah) in between them (by not observe supererogatory Raka‘ahs between them).” It is related by Muslim.

Al-Bukhari related on the authority of ‘Urwah from his father who said: Usamah was asked in my presence: “How was the speed of (the camel of) Allah’s Messenger, (Peace and Blessings of Allah be upon him), while departing from ‘Arafat during the Hajjat al-Wadaa‘?” Usamah replied: “The Prophet proceeded on with a modest pace, and when there was enough space he would (make his camel) go very fast.”

On the authority of Usamah Ibn Zaid who narrated: I was riding behind Allah’s Messenger, (Peace and Blessings of Allah be upon him), on the Day of ‘Arafah. When the sun went down, Allah’s Messenger, (Peace and Blessings of Allah be upon him), returned. When he heard the rumblings of their haste, he said: “Gently, O people. Go easily and in a measured manner for righteousness is not in hastening.” Whenever the people crowded him, he would go slowly but whenever he found enough space, he went faster until he came to Muzdalifah and combined both Maghreb and ‘Isha’ prayers at the latter's time.”

Al-Bukhari related on the authority of Usamah Ibn Zaid that he (a subnarrator) heard him say: Allah’s Messenger, (Peace and Blessings of Allah be upon him), proceeded from Arafah, and as he approached the mountain pass, he alighted from his camel and relieved himself, and then performed a light ablution. I said to him: “Prayers”, whereupon he said: “The prayer is ahead of you (at Muzdalifah).” So he rode again, and as he came to Muzdalifah, he got down and performed complete ablution.Then

Iqamah was pronounced for prayers, and he observed the Maghreb prayers. Then every person made his camel kneel down there, and then Iqamah was pronounced for ‘Isha’ prayers and he observed it, and he (the Prophet) did not observe any prayer (either Sunan or Nawafil) in between them.”

Imam Ahmad related on the authority of Usamah Ibn Zaid that Allah’s Messenger, (Peace and Blessings of Allah be upon him), made him ride behind him from ‘Arafat. He added: The people said: “Our companion will inform us what he did.” Usamah said further: On his return from ‘Arafat he pulled the nose-string of his camel so forcefully (in order to keep her under perfect control) that its head touched or almost touched the saddle, and he pointed out to the people with his right hand to be moderate (in speed) until he came to Muzdalifah. Then he made Fadhl Ibn ‘Abbas sit behind him. He added that the people began to say: “Whatever Allah’s Messenger does will be relayed to us by our companion.” Al-Fadl said: "The procession kept on moving gently until it came to a valley exhausted and they spread into the valley until they lay down."

On the authority of Anas Ibn Seereen who said: "I was with Ibn ‘Umar in ‘Arafat. When it was time to depart, I departed with him until the Imam came and prayed Dhuhr and ‘Asr and then he stood (on ‘Arafah) and a companion of mine until the Imam departed and he departed with him till we reached a strait. He made his camel kneel down and we did the same thing. We thought he wanted to pray but his slave boy who was holding his camel informed us that he did not intend to pray, rather he mentioned that when the Prophet once reached this place, he stopped to ease himself and (since then) he also loved to ease himself at the same place."

On the authority of Ibn ‘Umar who narrated: The Prophet combined the Maghreb and ‘Isha’ prayers at Muzdalifah, with one Iqamah each and he did not offer any supererogatory (prayer) between them or immediately after each one of them.

‘Abdullah Ibn ‘Umar narrated: Allah’s Messenger, (Peace and Blessings of Allah be upon him), combined both Maghreb and ‘Isha’ at Muzdalifah without offering any other prayer between them. He prayed Maghreb three units and ‘Isha’ two. Afterward, ‘Abdullah used to offer the prayer in a similar way until he died.

On the authority of Sa’eed Ibn Jubair who narrated that he combined Maghreb and ‘Isha’ with one Iqamah at Muzdalifah and he related that Ibn ‘Umar acted in a similar manner. Ibn ‘Umar in turn related that Allah’s Messenger, (Peace and Blessings of Allah be upon him), did that as well.

Sa’eed Ibn Jubair narrated: "We departed along with Ibn ‘Umar until we arrived at Muzdalifah where he led us in the Maghreb and ‘Isha’ prayers with one Iqamah and then he left." He added: "This is how Allah’s Messenger, (Peace and Blessings of Allah be upon him), had prayed at this spot."

Al-Bukhari related in the chapter: “He who made one Adhan and Iqamah for each one of them” on the authority of ‘Abdur Rahman Ibn Yazeed who narrated: ‘Abdullah Ibn Mas‘ood performed the Hajj and we reached AlMuzdalifah at or about the time of the ‘Isha’ prayer. He ordered someone to pronounce theAdhan and Iqamah and then he offered the Maghreb prayer and offered two Raka‘ahs after it. Then he asked for his supper and took it, and then, I think, he ordered someone to pronounce the Adhan and Iqamah (for the ‘Isha’ prayers). (‘Amr, a sub-narrator said: The intervening statement ‘I think’, was said by the sub- narrator

Zuhair). Then ‘Abdullah offered two Raka‘ahs of ‘Isha’ prayers. When the day dawned, ‘Abdullah said: “The Prophet never offered any prayer at this hour except this prayer at this time and at this place and on this day.” ‘Abdullah added: “These two prayers are shifted from their actual times – the Maghreb prayer (is offered) when the people reached AlMuzdalifah and the Fajr (morning) prayer at the early dawn.” ‘Abdullah added: “I saw the Prophet doing that.”

Jabir narrated in his Hadith that Allah’s Messenger, (Peace and Blessings of Allah be upon him), laid down until the dawn of the following morning and then he offered the Fajr prayer when the dawn had clearly come out with an Adhan and Iqamah.

On the authority of ‘Urwah Ibn Mudarris who said: I came to Allah’s Messenger, (Peace and Blessings of Allah be upon him), while he was at Muazdalifah and asked: “O Messenger of Allah, I have come to you from the mountain of Tayyi’. I exhausted myself and my camel became tired and I did not leave a mountain except that I stood on it, do I have Hajj?” The Prophet, (Peace and Blessings of Allah be upon him), answered: “Whoever participated with us in this Salat i.e. the Salat Al-Fajr and stood with us until we departed and had attended the ‘Arafah whether in the night or day time, then his Hajj is complete and (he has) fulfilled his rites.”

Allah’s Messenger, (Peace and Blessings of Allah be upon him), had sent forward some of his family members during the night before the surge of crowds fromMuzdalifah to Mina.

Al-Bukhari related in the chapter on the one who sent the weak members of his family ahead of him and they stayed in

Muzdalifah supplicating and they went ahead when the moon has become hidden.

On the authority of Ibn Shihab who narrated: ‘Abdullah Ibn ‘Umar used to send the weak among his family early to Mina. So they used to depart from Al-Mash‘ar Al-Haram (that is Al-Muzdalifah) at night (when the moon had set) and invoked Allah as much as they could, and then they would return (to Mina) before the Imam had started from Al-Muzdalifah to Mina. Some of them would reach Mina at the time of the Fajr prayer and some of them would come later. When they reached Mina they would throw pebbles on the Jamrah (Jamrat Al-‘Aqabah) Ibn ‘Umar used to say: “Allah’s Messenger, (Peace and Blessings of Allah be upon him), gave the permission to them (the weak people) to do so.”

On the authority of Ibn ‘Abbas who said: “Allah’s Messenger sent me from Muzdalifah (to Mina) by night.”

Ibn ‘Abbas also said: “I was among the weak members of the Prophet’s family who went ahead of him from Muzdalifah in the night.”

Ibn ‘Abbas narrated: "We, the young boys of Banu ‘Abdul-Muttalib, went ahead of the Prophet on our donkeys. He stroked our thighs saying: “O my sons, don’t pelt the Jamrah till the sun comes out.”

On the authority of ‘Abdullah (the slave of Asma’) who narrated: During the night of Jam‘, Asma’ got down at Al-Muzdalifah and stood up to (offer) the prayer and offered the prayer for some time and then asked: “O my son! Has the moon set?” I replied in the negative and she again prayed for another period and then

asked: “Has the moon set?” I replied, “Yes.” So she said that we should set out (for Mina), and we departed and went on until she threw pebbles at the Jamrah (Jamrat Al-‘Aqabah) and then she returned to her dwelling place and offered the morning prayer. I asked her: “O you! I think we have come (to Mina) early in the night.” She replied: “O my son! Allah’s Messenger gave permission to the women to do so.”

If Asma’ Bint Abi Bakr pelted the Jamrah before the sunrise as mentioned here from Tawqeef, then her narration has precedence over that of Ibn ‘Abbas because the chain of narrations of her Hadith is more authentic than that of Ibn ‘Abbas especially if we say that: young boys are more energetic than women and that is why Allah’s Messenger, (Peace and Blessings of Allah be upon him), commanded the boys not to throw the Jamrah before the sunrise while those who were given permission to depart were permitted to stone the Jamrah before the sunrise because their own condition were more precarious and more deserving of being guarded. And Allah (SWT) knows best.

If Asma’ did not do it by permission, then the Hadith of Ibn‘Abbas has precedence over her action but it strengthens the first statement of Abu Dawood: that Asma’ stoned the Jamrah at night. She said: “We stoned the Jamrah at night.” She added: “We used to do that during the time of the Prophet.”

‘A’ishah (May Allah be pleased with her) narrated: "We alighted at AlMuzdalifah and Sawdah asked the permission of the Prophet to leave (early) before the rush of the people. She was a slow woman and he gave her permission, so she departed (from Al-Muzdalifah) before the rush of the people. We kept on staying at Al-Muzdalifah until dawn, and set out with the Prophet but (I

suffered so much that) I wished I had taken the permission of Allah’s Messenger, (Peace and Blessings of Allah be upon him), as Sawdah had done, and that would have been dearer to me than any other happiness."

The Prophet’s Talbiyah at Muzdalifah

Muslim related on the authority of ‘Abdur Rahman Ibn Yazeed who said: While we were at Jam’ (Muzdalifah), ‘Abdullah said: I heard the one on whom Soorah Al-Baqarah was sent down saying at this station: “Labbaik Allahumma labbaik.”

The Messenger of Allah’s Stay at Mash‘ar Al-Haramand His Departure From Muzdalifah

Allah says: “Then, when you leave ‘Arafat, remember Allah (byglorifying His
Praises, i.e. prayers and invocations, etc.) at theMash‘ar Al-Haram.” (Soorah Al-Baqarah 2:198)

Jabir narrated in his Hadith the he then offered the Fajr prayer, when dawn had become clear, with one Adhan and Iqamah. Then he mounted Al-Qaswa’ till he came to Al-Mash‘ar Al-Haram. He faced the Qiblah and supplicated to Allah, saying "Allahu Akbar, la ilaha ill-Allah" and extolling His unity. He remained standing until the sky turned yellow and he departed before sunrise and he made Fadhl Ibn ‘Abbas sit behind him.

On the authority of Abu Ishaq who said: "I heard ‘Amr Ibn Maimoon say: I witnessed ‘Umar praying at Jam’ (Muzdalifah) and he stood and said: 'The polytheists would not to depart until sunrise and they would say: Hurry to sacrifice. But Allah’s

Messenger, (Peace and Blessings of Allah be upon him), would depart before sunrise'."

'Abdur Rahman Ibn Yazeed narrated: "I went out with 'Abdullah to Makkah and when we proceeded to Jam' he offered the two prayers (the Maghreb and the 'Isha') together, making the Adhan and Iqamah separately for each prayer. He took his supper in between the two prayers. He offered the Fajr prayers as soon as the day dawned. Some people said: 'The day had dawned (at the time of the prayer),' and others said, 'The day had not dawned.' 'Abdullah then said: Allah's Messenger, (Peace and Blessings of Allah be upon him), said: 'These two prayers have been shifted from their stated times at this place only (at AlMuzdalifah) ; first: The Maghreb and the 'Isha'. So the people should not arrive at Al-Muzdalifah until the 'Isha' prayer becomes due. The second prayer is the morning prayer which is offered at this hour.'" Then 'Abdullah stayed there until it became a bit brighter. He then said: "If the AmeerulMu'mineen hastened onward to Mina just now, then he had indeed followed theSunnah." I do not know which preceded the other, 'Abdullah's statement or the departure of 'Uthman. 'Abdullah was reciting Talbiyah until he stoned the Jamrat Al-'Aqabah on the Day of Nahr (slaughtering) (i.e. the 10th of DhulHijjah).

Imam Ahmad related on the authority of Ibn 'Abbas that Allah's Messenger, (Peace and Blessings of Allah be upon him), departed from Muzdalifah before sunrise.

Ibn 'Abbas narrated that Usamah was riding behind the Prophet from 'Arafat to Muzdalifah and then Fadhl rode behind him from Muzdalifah to Mina and each one of them reported that the

Prophet did not cease uttering the Talbiyah until he stoned the Jamrat Al-‘Aqabah.

Fadhl Ibn ‘Abbas who was riding behind Allah’s Messenger, (Peace and Blessings of Allah be upon him), narrated that on the eve of ‘Arafah and on the morning of Jam‘ (Muzdalifah) the Messenger of Allah, (Peace and Blessings of Allah be upon him), said to the people when they were returning: “Go gently!” Meanwhile, he held his camel until he entered Muhassir in Mina, and then said: “Be careful to pick only small pebbles with which you will stone the Jamrah.” The Prophet, (Peace and Blessings of Allah be upon him) did not cease uttering the Talbiyah until he stoned the Jamrah.

Jabir said concerning the pilgrimage of the Prophet: Till he came to Muhassir then he quickened his pace slightly.

On the authority of ‘Ali who narrated: Allah’s Messenger, (Peace and Blessings of Allah be upon him), stood at ‘Arafat and said: “This is a place of standing and all of it is a place of standing.” Then he departed when the sun had set and he made Usamah ride behind him. He kept stretching his neck on his camel while the people thronged on by his right and left. Turning to them he would say: “Gently, O people.” Then he came to Jam’ and he offered the two prayers: Maghreb and ‘Isha’ and spent the night until the following morning when he came to Quzah (a mountain at the end of Muzdalifah) and stood on it and said: “This is a place of standing and all of Jam’ is a place of standing.” Then he proceeded until he came to Muhassir, he stood on it and struck his camel and it moved faster until he went past the valley and then he restrained it. He made Fadhl sit behind him and proceeded until he came to the Jamrah. He stoned it and then

went to the slaughtering place and said: “This is a place of slaughtering and all of Mina is a place of slaughtering.” A young lady from Khath‘am came to ask him question. She said: “My father is a decrepit old man and the obligation of Hajj had become due from him, will it suffice for him if I undertake it on his behalf?” The Prophet, (Peace and Blessings of Allah be upon him), answered: “Yes, so undertake it on behalf of your father.” Meanwhile, he had turned the neck of Fadhl and ‘Abbas said to him: “O Messenger of Allah, why have you turned the neck of the son of your uncle?” The Messenger of Allah, (Peace and Blessings of Allah be upon him)

, replied: “I saw a young man and a young lady and I do not have security from Shaitan (for them).”

A man came to him and said: “O Allah’s Messenger! I shaved before I slaughtered.” He replied: “ (Go ahead and) slaughter, there is no problem.” Another person came to him and asked: “I did Ifadah before I shaved.” He replied: “ (Go ahead and) shave your hair, there is no problem.” Then he came to the House and circumambulated it and then he went to Zamzam and said: “O children of ‘Abdul-Muttalib, were it not that people mightcontend with you over your provision of water (for pilgrims), I would have taken it over.”

That has been authentically related by a number of Companions and it is authentic that the two chiefs used to do that.

The Prophet’s Stoning of the Jamrat Al-‘Aqabah Alone on the Day of Nahr

It has been stated earlier in the Hadith of Usamah and Fadhl and others from among the Companions, may Allah be pleased with them, that Allah’s Messenger, (Peace and Blessings of Allah be upon him), continued uttering the Talbiyah until he stoned the Jamrat Al-‘Aqabah.

Abu Al-‘Aliyah narrated that Ibn ‘Abbas said: Fadhl narrated to me that Allah’s Messenger, (Peace and Blessings of Allah be upon him), said to him on the morning of the Day of Nahr: “Come and pick pebbles for me.” I fetched him pebbles. He started sorting them out in his fingers saying: “Throw ones like these! Throw ones like these!” He then said: “Keep away from extremism in religion, for that which destroyed those who came before you was extremism in the religion.” It is related by Al-Baihaqi.

Al-Bukhari related that Jabir narrated that the Prophet, (Peace and Blessings of Allah be upon him), stoned on the Day of Nahr at the time of Dhuha and afterward, after Zawal.

It is recorded in the Saheehain on the authority of ‘Abdur Rahman Ibn Yazeed, who narrated that ‘Abdullah stoned from the middle of the valley so I said: “O Abu ‘Abdur Rahman,the people are stoning from its top.” He said: “I swear by Him besides Whom none deserves to be worshipped, it is at this spot where Soorah Al-Baqarah was revealed to him.” The wording is that of Al-Bukhari.

It is reported that ‘Abdullah Ibn Mas‘ood came to the Jamrah, and stood such that the House was toward his left and Mina on his right and he stoned seven times and said: “This is the exact manner the one upon whom Soorah AlBaqarah was sent had acted.”

It is also related that ‘Abdullah Ibn Mas‘ood also stoned the Jamrah from the middle of the valley with seven pebbles saying Allahu Akbar at each (throw of the) stone and he said: “By Him besides Whom none deserves to be worshipped, it is from here that the one upon whom Soorah Al-Baqarah was revealed stood (to throw the pebbles).”

On the authority of Jabir Ibn ‘Abdullah who said: “I saw Allah’s Messenger stoning the Jamrah with seven small pebbles.”

Ibn ‘Abbas narrated that the Prophet stoned the Jamrat Al-‘Aqabah on the day of Nahr mounted.

Umm Jundub Al-Azdiyyah narrated: I saw Allah’s Messenger, (Peace and Blessings of Allah be upon him), stoning the Jamrahs from the middle of the valley mounted and saying Allahu Akbar at each throw of the pebble while a man was behind shielding him. Upon asking about the identity of the man, I was told it was Al-Fadhl Ibn ‘Abbas and when the peoplecrowded (one another) he said: “O people, do not kill one another and whenever you are going to stone, do it with small pebbles.”

Jabir Ibn ‘Abdullah narrated: I saw Allah’s Messenger, (Peace and Blessings of Allah be upon him), stoning the Jamrah mounted on his camel on the Day of Nahr and saying: “Learn your rites of Hajj from me perhaps I may not perform another Hajj after this.”

Qudamah Ibn ‘Abdullah Al-Kilabi reported that he saw Allah’s Messenger, (Peace and Blessings of Allah be upon him), stoning the Jamrat Al-‘Aqabah from the middle of the valley on the Day of Nahr mounted on a reddish camel neither beating nor shoving nor was he telling people away from him.

Nafi’ narrated: Ibn ‘Umar used to stone the Jamrat Al-‘Aqabah mounted on a riding animal on the Day of Nahr but he did not come to the remaining ones except on foot and he claimed that the Prophet also used not to come (to the remaining Jamrahs) except on foot both to and fro.

Jabir narrated: “Then the Prophet went to the slaughter place and he slaughtered sixty-three animals with his own hands and then gave ‘Ali (the slaughter instrument) to slaughter the remainder and made him partake in his Hady. He then commanded that a piece of flesh from each sacrificial animal should be put in a pot, and when it was cooked, both of them (the Prophet and ‘Ali) took some meat out of it and drank from its broth.” We shall discuss this Hadith.

‘Abdur Rahman Ibn Mu’adh At-Taimi who said: “Allah’sMessenger, (Peace and Blessings of Allah be upon him), addressed us while we were at Mina and our ears were open in such a way that we could hear what he was saying.”

Jabir Ibn ‘Abdullah narrated that Allah’s Messenger, (Peace and Blessings of Allah be upon him), made ‘Ali Ibn Abi Talib share in the Hady and the total number of those sacrificial animals brought by ‘Ali from Yemen and of those brought by the Prophet was one hundred camels. Allah’s Messenger, (Peace and Blessings of Allah be upon him), slaughtered sixty-three with his own noble hands.

Ibn Hibban and others said: That coincides with his lifespan: sixty-three years.

Ibn ‘Abbas narrated: Allah’s Messenger, (Peace and Blessings of Allah be upon him), slaughtered 100 animals during the Hajj, sixty of them with his own hands and he ordered that the remainder be slaughtered as well. He took a piece of flesh from each animal sacrificed and put them in a pot, and when it was cooked, he took some meat out of it and drank from its broth. He added: He slaughtered seventy camels on the day of Hudaibiyah among which was the camel of Abu Jahl and when it was turned back from the House, it pined as it would over her child.

It is established in the Saheehain that ‘Ali said: Allah’s Messenger, (Peace and Blessings of Allah be upon him), commanded me to take charge of his Budn and to give away their meat, hide and other material as charity and that I should not give the butcher anything out of it. He added: “We shall pay him from our resources.”

Ibn ‘Abbas narrated: Allah’s Messenger, (Peace and Blessings of Allah be upon him), stoned the Jamrat Al-‘Aqabah, then he slaughtered and then he shaved his head.

Ibn Hazm has claimed that he slaughtered a cow on behalf of his wife and he slaughtered on that day, two rams with black stripes.

Description of His Shaving

Imam Ahmad related that Ibn ‘Umar narrated that Allah’s Messenger, (Peace and Blessings of Allah be upon him), shaved his head during his Hajj.

Nafi’ narrated that Ibn ‘Umar narrated: Allah’s Messenger, (Peace and Blessings of Allah be upon him), and a group of his Companions shaved their heads while some others shortened their hairs.

Imam Muslim related from the Hadith of Al-Laithi from Nafi’ with an addition. ‘Abdullah said: Allah’s Messenger, (Peace and Blessings of Allah be upon him) said: “May Allah have Mercy on those who shaved,” once or twice. They said: “And those who shortened, O Messenger of Allah?” He said: “And those who shortened.”

Anas Ibn Malik narrated that Allah’s Messenger, (Peace and Blessings of Allah be upon him), got to Mina and went to the Jamrah and he stoned it. Thereafter he returned to his residence at Mina and he slaughtered and then he said the barber: “Take from here,” pointing to the right side of his head and then to the left. Afterward, people began to approach him. In another narration, he shaved the right side and he distributed

it among the people a strand or two strands each and he gave the left side to Talhah. In yet another report, he gave the right side to Abu Talhah and he gave him the left side and asked him to distribute it among the people.

Anas narrated: I saw Allah’s Messenger, (Peace and Blessings of Allah be upon him), while the barber was shaving his head and his Companions encircled him. They did not want any strand of hair to fall except in the hand of one of them. Ahmad related it exclusively.

Afterward, Allah’s Messenger, (Peace and Blessings of Allah be upon him), donned his cloth and applied perfume after he had

stoned the Jamrat Al‘Aqabah and slaughtered but before circumambulating the House. ‘A’ishah (May Allah be pleased with her), the Mother of the Believers, was the one who applied the perfume on him.

Al-Bukhari related on the authority of ‘Abdur Rahman Ibn Al-Qasim Ibn Muhammad, the best of the people of his time, who said that he heard his father who was also the best of the people of his generation say that he heard ‘A’ishah (May Allah be pleased with her) say: “I applied perfume on Allah’s Messenger, (Peace and Blessings of Allah be upon him), with these hands of mine when he wanted to put on Ihram.” Perhaps it was at the time of removing the Ihram before he circumambulated the House and she spread her hands to demonstrate that.

It is narrated that Ibn ‘Abbas said: “When you have stoned the Jamrah, all that has been prohibited to you before becomes permissible, except intercourse till you circumambulate theHouse.” A man said: “And perfume, O Abu ‘Abbas?” He replied: “I saw Allah’s Messenger, (Peace and Blessings of Allah be upon him), perfuming himself with musk. Is this perfume or not?”

Umm Salamah narrated: The night in which Allah’s Messenger, (Peace and Blessings of Allah be upon him), went around his wives was on the night of Nahr. When he was with me, Wahb Ibn Zam‘ah and a man from the family of Abi Umayyah entered after they had changed their clothes. Allah’s Messenger, (Peace and Blessings of Allah be upon him), asked them: “Have you done your Tawaf Al- Ifadah?” Both of them replied in the negative and the Prophet,

(Peace and Blessings of Allah be upon him), said to them: “Remove your dress.” They complied but Wahb asked him: “But why, O Messenger of Allah?” He said: “This is a day in which facility has been given to you once you have stoned the Jamrah, slaughtered the Hady, if you have one, to be free from all prohibitions except intercourse with women until you have circumambulated the House. Thus, if you have stoned and you have not done the Tawaf Al-Ifadah, you remain in Ihram as you had been previously until you circumambulate the House.”

His Tawaf Al-Ifadah

Jabir related: The Messenger of Allah, (Peace and Blessings of Allah be upon him), again rode and came to the House, and offered the Dhuhr prayers at Makkah. He came to the tribe of ‘Abdul-Muttalib, who were supplying water at Zamzam, and said: “Draw water. O Bani ‘Abdul-Muttalib, were it not that people would usurp this right of supplying water from you, I would have drawn it along with you. So they handed him a basket and he drank from it.” This is related by Muslim. Thesewordings contain an indication that Allah’s Messenger, (Peace and Blessings of Allah be upon him), rode to Makkah before the Zawal. He circumambulated the House and when he completed that, he offered Dhuhr prayers there.

Ibn ‘Umar narrated that Allah’s Messenger, (Peace and Blessings of Allah be upon him), performed Tawaf Al-Ifadah on the Day of Nahr and then returned to perform the Dhuhr prayers at Mina This is a contradiction to the Hadith of Jabir both of them related by Muslim. The flaw in both is that it is possible to say that Allah’s Messenger, (Peace and Blessings of Allah be upon him), offered the Dhuhr prayers in Makkah and then returned to Mina

and he found that the people were already waiting for him, so he led them again. And Allah (SWT) knows best. His return to Mina at the time of Dhuhr is possible because it was summer time when the day is usually longer especially since a lot of actions have reached us from him on the same day. He returned from Muzdalifah after the day had brightened but before sunrise. He came to Mina and started with the stoning of the Jamrat Al-‘Aqabah with seven pebbles. Then he came to sacrifice with his own hands sixty-three camels and ‘Ali sacrificed the remainder of the 100 camels. Then he took a piece of flesh from each animal sacrificed put them in a pot, and when it was cooked, he took some meat out of it and drank from its broth. In the meantime, he shaved his head and applied perfume. After he had finished all that, he rode to the House. On this same day, Allah’s Messenger, (Peace and Blessings of Allah be upon him), delivered a compelling address. I do not know whether it took place before going to the House or upon his return to Mina. And Allah (SWT) knows best.

The import of this is that Allah’s Messenger, (Peace and Blessings of Allah be upon him), rode to the House and circumambulated it seven times riding, but he did not run between Safa and Marwah as confirmed in Saheeh Muslim on the authority of Jabir and ‘A’ishah (May Allah be pleased with her), may Allah be pleased with both of them. Then he drank from the Zamzamwater and from an infusion of dates in Zamzam water. All of this strengthen the position of the one who argues that Allah’s Messenger, (Peace and Blessings of Allah be upon him), offered the Dhuhr prayers in Makkah as related by Jabir. It is equally possible that he returned to Mina at the tail end of the time of Dhuhr and he led his Companions again in the Dhuhr prayers at Mina. This is what is perplexing for Ibn Hazm and he

did not know what to say concerning it. He is excused because of the contradiction between two authentic texts on it. And Allah (SWT) knows best.

‘A’ishah (May Allah be pleased with her) narrated: Allah’s Messenger, (Peace and Blessings of Allah be upon him), did Tawaf Al-Ifadah at the end of that day when he had offered the Dhuhr prayers and then he returned to Mina and remained there for the nights of the days of Tashreeq, stoning the Jamrah after the decline of the sun (from the zenith) pelting each Jamrah with seven pebbles and saying Allahu Akbar with each pebble.

Ibn Hazm said: Here, ‘A’ishah (May Allah be pleased with her) and Jabir agree on the fact that the Messenger of Allah, (Peace and Blessings of Allah be upon him), offered the Dhuhr prayers at Makkah on the Day of Nahr and they are more precise, And Allah (SWT) knows best, than Ibn ‘Umar. This is what he said but there is no proof in this. This narration of ‘A’ishah (May Allah be pleased with her) does not textually prove that Allah’s Messenger, (Peace and Blessings of Allah be upon him), offered the Dhuhr prayers in Makkah. Thus, this is proof that he offered the Dhuhr prayers at Mina before he went to the House. This is more probable. And Allah (SWT) knows best. Based on this, it remains only the contradiction of the Hadith of Jabir for this implies that he prayed the Dhuhr at Mina before he rode to the House. The Hadith of Jabir implies that he rode to the House before he prayed the Dhuhr prayers and offered it in Makkah.

‘A’ishah (May Allah be pleased with her) and Ibn ‘Umar narrated that Allah’s Messenger, (Peace and Blessings of Allah be upon him),visited (the House) at night. If this is understood to mean after Zawal toward the evening, that may be correct. But if it is

understood to mean after sunset, then this is quite remote and contradicts what is established in well-known authentic Ahadeeth which state that he circumambulated the House on the Day of Nahr during the day time and he drank from the Zamzam water. The Tawaf for which he went to the House at night was that of Wadaa’ (farewell). There are narrators which refer to Tawaf as a visit as we shall shortly explain insha’Allah. Or it may even be ordinary Tawaf Ziyarah before Tawaf Al-Wadaa’ after the obligatory Tawaf.

A Hadith has been related, which we shall cite in its proper place, that Allah’s Messenger, (Peace and Blessings of Allah be upon him), used to visit the House every night during the nights of Mina. This is also very improbable.

The more authentic of those narrations and the opinions upon which the majority of scholars are upon is that Allah’s Messenger, (Peace and Blessings of Allah be upon him), circumambulated on the Day of Nahr during the day time and much more likely before the Zawal but with a possibility that it may have occurred after the Zawal.

The import of this is that when Allah’s Messenger, (Peace and Blessings of Allah be upon him), arrived at Makkah, he circumambulated the House while mounted and then he came to the Zamzam where he found Banu ‘AbdulMuttalib drawing water from it and providing it to the people. He took a bucket of water and drank from it and poured some on himself.

On the authority of Bakr Ibn ‘Abdullah Al-Muzani who narrated that he heard Ibn ‘Abbas say while sitting near the Ka‘bah: Allah’s Messenger, (Peace and Blessings of Allah be upon him), came here riding his she-camel, and Usamah was sitting behind

him. He asked for water, and we gave him a cup full of Nabeedh (infusion of dates) and he drank it, and gave the remaining (part) to Usamah; and he (the Prophet) said: "Good!You have done well! So continue doing like it." So we do not like to change what Allah's Messenger, (Peace and Blessings of Allah be upon him), had commanded us to do. In another version of the Hadith from Bakr, a Bedouin came to Ibn 'Abbas and said: "What is the matter that I see that the progeny of your uncle supplies honey and milk (as drink to the travelers), whereas you supply Nabeedh (water sweetened with dates)? Is it due to your poverty or due to your close-fisted attitude?" Thereupon Ibn 'Abbas narrated this Hadith.

Ibn 'Abbas narrated that Allah's Messenger, (Peace and Blessings of Allah be upon him), came to the drinking place and asked for water. 'Abbas said, "O Fadhl! Go to your mother and bring water from her for Allah's Messenger." Allah's Messenger, (Peace and Blessings of Allah be upon him), said, "Give me water to drink." 'Abbas said, "O Allah's Messenger! The people put their hands in it." Allah's Messenger, (Peace and Blessings of Allah be upon him), again said, 'Give me water to drink. So, he drank from that water and then went to the Zamzam (well) and there the people were offering water to others and working at it (drawing water from the well). The Prophet, (Peace and Blessings of Allah be upon him), then said to them, "Carry on! You are doing a good deed." Then he said, "Were I not afraid that other people would compete with you (in drawing water from Zamzam), I would certainly take the rope and put it over this (i.e. his shoulder) to draw water," on saying that the Prophet, (Peace and Blessings of Allah be upon him), pointed to his shoulder.Afterward, Allah's Messenger did not repeat running between Safa and Marwah for the second time; rather, he was

contented with the first one. This is as related by Muslim on the authority of Jabir Ibn ‘Abdullah who said:

The Prophet, (Peace and Blessings of Allah be upon him), and his Companions did not perform Sa‘i except once.

Those referred to here as “his Companions”, are the ones who brought their Hady along with them and were performing Hajj-Qiran. It is recorded in Saheeh Muslim that Allah’s Messenger, (Peace and Blessings of Allah be upon him), said to ‘A’ishah (May Allah be pleased with her) who had combined Hajj with ‘Umrah and thus was also a Qiran pilgrim: “Your Sa’i suffices for your Hajj and your ‘Umrah.”

According to Imam Ahmad and his companions, the position of Jabir and his companions is generally applicable to both those performing Hajj-Qiran as well those performing Hajj-Tamattu‘. Thus, Imam Ahmad posits that one round between Safa and Marwah suffices for both ‘Umrah and Hajj of a Tamattu’ pilgrim even though he removes his Ihram between them. This is a strange position relying on the apparent general (meaning) of the Hadith.

The companions of Abu Hanifah hold the same opinion as their counterparts in the Maliki and Shafi‘i schools that two Tawafs and two Sa‘is are due upon a Tamattu’ pilgrim until the Hanafi even applied that to a Qarin and it is one of the odd positions of their madhhab. That is, a Qarin must also perform two Tawafs and two Sa’is. They related that opinion from ‘Ali in a mawqoof form. It is also reported from him in a form raised (to the Prophet) but we have earlier discussed all of these under the Tawaf and we explained that the chains of that (Hadith) are weak and contradict more authentic Ahadeeth.

‘A’ishah (May Allah be pleased with her) narrated: Allah’s Messenger, (Peace and Blessings of Allah be upon him) performed (Tawaf) Al-Ifadah at the end of that day when he had offered the Dhuhr prayers and then he returned to Mina and remained there for the nights of the days of Tashreeq, stoning the Jamrah after the descent of the sun (from the Zenith) pelting each Jamrah withseven pebbles and saying Allahu Akbar with each pebble. This is related by Abu Dawood exclusively. This is a pointer to the fact that his going to Makkah on the Day of Nahr was after Zawal. This is an outright negation of the Hadith of Ibn ‘Umar. Concerning its contradiction to the Hadith of Jabir, then that is doubtful.

Allah’s Messenger, (Peace and Blessings of Allah be upon him), delivered a compelling Khutbah on this honored day which has been reported in many Ahadeeth and here we cite from them what Allah has made easy:

Al-Bukhari said in the chapter which address in the days of Mina that on the authority of Ibn ‘Abbas who narrated that Allah’s Messenger, (Peace and Blessings of Allah be upon him), delivered a sermon on the Day of Nahr, and said: “O people! (Tell me) what is the day today?” The people replied: “It is the Sacred day.” He asked again: “What town is this?” They replied: “It is the Sacred town.” He asked: “Which month is this?” They replied: “It is the Sacred month.” He said: “No doubt! Your blood, your properties, and your honor are sacred to one another like the sanctity of this day of yours, in this town of yours, and in this month of yours.” The Prophet, (Peace and Blessings of Allah be upon him), repeated his statement again and again. After that he raised his head and said: “O Allah! Have I not conveyed Your Message to them? O Allah! Have I not conveyed Your

Message to them?" Ibn Abbas added: "By Him in Whose Hands is my soul, the following was the Prophet's will to his followers: It is incumbent upon those who are present to convey this information to those who are absent; beware and do not renegade (as) disbelievers (turn into infidels) after me, striking the necks (cutting the throats) of one another."

On the authority of Abi Bakrah who narrated: The Prophet, (Peace and Blessings of Allah be upon him), delivered a sermon to us on the Day of Nahr. He said: "Do you know what today is?" We said: "Allah and His Messenger know best." He remained silent until we thought that he might give that day another name. He said: "Isn't it the Day of Nahr?" We said: "It is." He further asked: "Which month is this?" We said: "Allah and His Messenger know best." He remained silent until we thought that he might give it another name. He then said: "Isn't it the month of Dhul-Hijjah?" We replied: "Yes! It is." He further asked: "What town is this?" We replied: "Allah and His Messenger know it best." He remained silent until we thought that he might give it another name. He then said: "Isn't it the Sacred town of Makkah?" We said: "Yes. It is." He said: "No doubt, your blood and your properties are sacred to one another like the sanctity of this day of yours, in this month of yours, in this town of yours, until the day you meet your Lord. No doubt! Haven't I conveyed Allah's message to you?" They said: "Yes." He said: "O Allah! Be witness. So it is incumbent upon those who are present to convey it to those who are absent because the informed one might comprehend it better than the present audience, who will convey it to him. Beware! Do not renegade as disbelievers after me by striking the necks of one another."

The deliverance of this address at the Jamrahs makes it possible to claim that it was after he had stoned the Jamrah on the Day of Nahr and before his Tawaf.

It is equally possible that it occurred after his Tawaf and return to Mina and stoning the Jamrahs. However, the former is strengthened by what is related by An-Nasa'i.

Muslim has related that Umm Al-Husain narrated: I performed Hajj along with Allah's Messenger, (Peace and Blessings of Allah be upon him), on the occasion of the Farewell Pilgrimage and I saw him when he threw pebbles atJamrat Al-Aqabah and returned while he was riding the camel, and Bilal and Usamah were with him. One of them was leading his camel, while the other was raising his cloth over the head of Allah's Messenger, (Peace and Blessings of Allah be upon him), to shield him from the heat (of the sun). She (further) said: Allah's Messenger, (Peace and Blessings of Allah be upon him), said so many things, and I heard him say: "If a slave having some limb of his missing and having a dark complexion is appointed to govern you according to the Book of Allah, then listen to him and obey him."

On the authority of Salamah Ibn Qais Al-Ashja'i who said: Allah's Messenger, (Peace and Blessings of Allah be upon him), said during the Farewell Pilgrimage: "They are four: Do not associate any partner with Allah. Do not take a life which Allah has forbidden to be taken except by right, do not commit adultery and do not steal." Since I heard it from Allah's Messenger, (Peace and Blessings of Allah be upon him), no one has been more careful not to fall into them than me."

Ibn Hazm said in Hajjat Al-Wadaa' on the authority of Usamah Ibn Shareek who said: I witnessed Allah's Messenger, (Peace

and Blessings of Allah be upon him), giving an address during the Farewell Pilgrimage and he was saying: “Your mother, your father, your sister, your brother and then other relatives in descending order.” Then some people came and said: O Messenger of Allah, Banu Yurboo’ had fought us whereupon Allah’s Messenger, (Peace and Blessings of Allah be upon him), said: “No one should falsely accuse another.” Then a man who had forgotten to stone came and asked him for a (religious) verdict and he said: “Go ahead and stone, there is no harm.” Another person came and said: “O Messenger of Allah, I forgot to circumambulate.” The Prophet, (Peace and Blessings of Allah be upon him), answered: “Go ahead and circumambulate, there is no harm.” And yet another man who had shaved before he slaughteredcame to seek his verdict and he said to him: “Go ahead and slaughter, there is no harm.” He was not asked about anything that day except that he said, there is no harm. Thereafter, he said: “Allah has removed all harms except for someone who falsely tarnish the honor of another Muslim. Such is a person for whom there is harm and destruction.” He added: “Allah does not sent down a disease except that He also sends down its cure, except for old age.”

On the authority of Jareer who narrated: The Prophet, (Peace and Blessings of Allah be upon him), said to me during the Farewell Pilgrimage: “O Jareer, let the people keep quiet and listen.” Then he said to the people: “Do not revert to disbelief after me by striking the necks of one another.”

On the authority of ‘Amr who reported from his father who said: During the Farewell Pilgrimage, I witnessed Allah’s Messenger, (Peace and Blessings of Allah be upon him), saying: “O people, (saying that three times) what day is this?” The people

responded: “The day of the great pilgrimage.” The Prophet, (Peace and Blessings of Allah be upon him), then said: “Certainly, your blood, your wealth and your honor are sacred to one another like the sanctity of this day of yours, in this month of yours, in this town of yours. The sin of a sinner shall not be blamed on his children nor that of a child blamed on his father. Verily, Shaitan has lost hope of being worshipped in this land of yours forever, however, he will be obeyed in some of the little things of your action and he would be pleased. Verily, all usury of the time of ignorance shall henceforth be waived, yours is the principal of your money. Do not oppress and do not (accept to) be oppressed.”

Imam Ahmad related on the authority of Abu Umamah who said: I heard Allah’s Messenger, (Peace and Blessings of Allah be upon him), say while he was sitting on Al-Jad‘a’ (one of his camels) and his legs were on the stirrup stretching so that the people may hear him. He said at the height of his voice: “Won’t you listen!” A man among the groups of people present said: “O Messenger of Allah, what do you recommend to us?” He said: “Worship your Lord, offer your five daily prayers, fast your month (of Ramadan) and obey when you are commanded and you will enter the Paradise of your Lord.” I (the sub-narrator) said: “Abu Umamah, how old were you at the time?” He said: “At the time, I was thirty years old.”

On the authority of Abu Umamah Al-Bahili who narrated: I heard Allah’s Messenger, (Peace and Blessings of Allah be upon him), say in his Khutbah during the Farewell Pilgrimage: “Allah has given rights to their respective owners and that it is not permissible to make a will for a rightful inheritor. A child is attributed to the (owner of the) bed and the stone is for the

adulterer. Whoever attributes himself to other than his rightful father or affiliates himself to other than his rightful mawla, upon him shall be the curse of Allah that will follow him until the Day of Resurrection. A woman should not give out anything from her (husband) house except with her husband's permission." It was said: "O Messenger of Allah, not even food?" He said: "That is the best of our wealth." Then Allah's Messenger, (Peace and Blessings of Allah be upon him), said: "Loan is to be repaid, a gift is reciprocated, a debt is offset and a guarantor is liable."

On the authority of Rafi' Ibn 'Amr Al-Muzani who narrated: I saw Allah's Messenger, (Peace and Blessings of Allah be upon him), giving an address at Mina during the late morning on a reddish mule while Ali was articulating for himand the people were either standing or sitting."

On the authority of 'Abdur Rahman Ibn Mu'aadh At-Taimi who said: Allah's Messenger, (Peace and Blessings of Allah be upon him), addressed us while we were at Mina. Our hearings were wide open in such a way that we could hear what he was saying even while we were inside our lodgings. Then he began to teach them their rites till he got to the Jamrahs then he put together his two forefingers and said: "With small pebbles." Then he ordered the Emigrants to camp in front of the mosque and the Ansar to camp at the back and other people encamped after that.

It is recorded in the Saheehain that 'Abdullah Ibn 'Amr Ibn Al-'As narrated: "I witnessed the Prophet, (Peace and Blessings of Allah be upon him), while he was delivering a sermon on the Day of Nahr (i.e., 10th Dhul-Hijjah, day of slaughtering the sacrifice), a man got up saying: 'I thought, Allah's Messenger, such-and-such a thing was to be done before such-and-such a thing.'

Another man got up, saying, 'I thought, Allah’s Messenger, such-and-such a thing was to be done before such-and-such a thing.' Then Allah’s Messenger, (Peace and Blessings of Allah be upon him), said: 'Do, and there is no harm'.” It is related from the Hadith of Malik, Muslim and Yoonus from Az-Dhuhri. It has numerous wordings and this is not the right place to examine that. Its proper place is the Book of Ahkam (rulings). In the wording of the Saheehain he said: Allah’s Messenger, (Peace and Blessings of Allah be upon him), was not asked about anything brought forward or delayed that day except that he said: “Do, and there is no harm.”

Then Allah’s Messenger, (Peace and Blessings of Allah be upon him), alighted at Mina where the mosque is currently located according to a report. The Emigrants encamped on the right, the Ansar encamped on the left and the (other) people encamped around behind them.

Ibn ‘Umar narrated: Al-‘Abbas sought permission of Allah’s Messenger, (Peace and Blessings of Allah be upon him), to stay in Makkah during the nights of Mina for the provision of water and he permitted him.”

Allah’s Messenger, (Peace and Blessings of Allah be upon him), used to lead his Companions in Mina in two Raka‘ahs as established in narrations from him in the Saheehain from the Hadith of Ibn Mas‘ood and Harithah Ibn Wahb, may Allah be pleased with them both. Thus, a section of scholars posits that the reason for this shortening was Nusuk (sacrifice) as opined by some Malikis and others. They said: Whoever says that the Messenger of Allah, (Peace and Blessings of Allah be upon him), said in Mina to the people of Makkah: “Complete your prayers

for we are travelers" is mistaken for he said that during the year of the Conquest when he disembarked at Al-Abtah as stated earlier. He used to pelt the three Jamrahs every day during the days of Mina after the Zawal on foot as stated by Jabir earlier and as stated by Ibn 'Umar among the Salaf, each Jamrah was pelted with seven pebbles and he uttered Allahu Akbar at each throw of the pebble. He stopped at the first and second to supplicate Allah but he did not stop at the third.

It is narrated that Ibn 'Umar used to stone the nearest Jamrah with seven pebbles saying Allahu Akbar at the end of each pebble throw then he would move ahead slightly to a more level groundand he would supplicate raising his hands. Then he would stone the middle Jamrah and he would move slightly left to a more convenient place and he would face the Qiblah and supplicate raising his hands and he would stand for a long time. He would then stone the last Jamrah from the middle of the valley but he would not stop to supplicate. He would depart saying: "This is the way I saw Allah's Messenger acting."

'Asim Ibn 'Adiyy reported from his father that Allah's Messenger, (Peace and Blessings of Allah be upon him), gave concession to stone the Jamrah on the Day of Nahr and to skip a day and night and then stone the Jamrah again the subsequent day.

Chapter Concerning the Ahadeeth that Illustrate that Muhammad (Peace and Blessings of Allah be upon him) Addressed the People in Minaon the Second Day From the Days of Tashreeq

Abu Dawood said in the chapter concerning which day the Sermon given in Mina. Narrated by Ibn Abi Najeeh, from his father, from two men from Banu Bakr who said: We saw the Messenger of Allah (Peace and Blessings of Allah be upon him) address (the people) between the middle days of the days of Tashreeq, while we were by his riding animal, and it was the Sermon of the Messenger of Allah that he addressed in Mina.

From Sarra'Bint Nabhan – and she was a housewife in Jahiliyyah– who said: The Messenger of Allah (Peace and Blessings of Allah be upon him) addressed us on the day of heads (the day when the heads of the sacrifices are eaten i.e. the first day of Tashreeq), saying: "What day is this?" We said: "Allah and his Messenger know best." He said: "Isn't this the middle of the days of Tashreeq (three days of Mina i.e. 11th,12th and 13th of Dhul-Hijjah)."

Ibn Hazm mentioned: It has occurred that the Prophet addressed the people on the day of heads and it is the second day from the day of sacrifice without any difference from the people of Makkah, and it has been mentioned that it is the middle of the days of Tashreeq, so middle can mean most noble, just as Allah said: And thus we have made you a median community. (Soorah Al-Baqarah 2: 143). And this course that Ibn Hazm followed is far from what is correct.

A Mention of a Hadith that the Messenger of Allah Used to Visit Ka‘bah Every Night From the Nights of Mina

Al-Bukhari stated mentioning from Abu Hassan, from Ibn ‘Abbas: The Messenger of Allah (Peace and Blessings of Allah be upon him) used to visit Ka‘bah on the days of Mina,” this is how Al-Bukhari mentioned it in Mu‘allaq (without mentioning the chain of narrators) form with the context of criticising the narration’s authenticity.

The Sixth Day of Dhul-Hijjah

Some of them said: It is called “the Day of Beauty” because the body is beautified with Jilal (a type of adornment) and other than it, and the seventh day is called “the Day of Irrigation” becauseit is the day when they quench their thirst with water, and they take from it that which they need for the time of standing on the plains of ‘Arafat supplicating and that which comes after that, and the eight day is known as “the Day of Mina,” because they travel from Al-Abtah to Mina, and the ninth day is called “the Day of ‘Arafah,” due to their standing there on the plains of ‘Arafat, and the tenth day is called “the Day of Sacrifice” and “the Day of Al-Adha” and “the Day of the Hajj AlAkbar” and the day that follows it is called “the Day of Tranquility” because they settle on that day. It is also called “the Day of Heads” because they eat the first of their sacrifices, and it is the first day of the days of Tashreeq, and the second of the days of Tashreeq is called “the Day of the First Leaving Group” because it is permissible to leave on that day, and it is said that it is the day that is known as “the Day of the Heads.” And the third of the days of Tashreeq is called “the Day of the Last (Leaving) Group.” Allah, the Most

High, says: Then whoever hastens in two days – there is no sin upon him; and whoever delays – there is no sin upon him. (Soorah Al- Baqarah: 203). Then, when it was the last day for leaving, and it is the third of the days of Tashreeq and it was a Tuesday, the Messenger of Allah (Peace and Blessings of Allah be upon him) rode and the Muslims also left with him. He left Mina with them and descended Al-Al-Muhassab and it is a valley between Makkah and Mina. Then he prayed Salat Al-‘Asr there.

And it has been narrated by ‘Abdul-Aziz Ibn Rufai‘: I asked Anas Ibn Malik: “Inform me about something you witnessed from the Messenger of Allah (Peace and Blessings of Allah be upon him) ; where did he pray Dhuhr on the Day of Irrigation?” He said: “At Al-Abtah, do as your man did.” And it has truly been narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) prayed Dhuhr on the Day of Leaving at Al-Abtah while remaining at Al- Muhassab.

Ibn ‘Umar narrated: The Messenger of Allah (Peace and Blessings of Allah be upon him), Abu Bakr and ‘Umar, may Allah be pleased with them, would stop at Al-Abtah.

Ibn ‘Umar also narrated: Indeed he would stop at Al-Muhassab. And he would pray Dhuhr on the Day of Leaving at Al-Hasbah. Nafi’ mentioned: Indeed the Messenger of Allah and his Caliphs after him threw pebbles at the Jamarahs in Mina.

Abu Hurairah narrated: The Messenger of Allah (Peace and Blessings of Allah be upon him) said about the day after the Day of Sacrifice at Mina: “We are going to descend tomorrow at Khaif Bani Kinanah where they share with each other disbelief.” He meant by that Al-Muhassab.

Usamah Ibn Zaid narrated: I said: O Messenger of Allah, where are you going to stay tomorrow in Hajj? He replied: "And did 'Aqeel leave for us a household?" Then he said: "We are going to stop tomorrow insha'Allah at Khaif Bani Kinanah – i.e. Al-Muhassab – where they have gathered with the Quraish upon disbelief," and that is because the tribe of Kinanah confederated with Quraish against the tribe of Hashim not to marry, trade and not to give them refuge – i.e. until they gave up the Messenger of Allah (Peace and Blessings of Allah be upon him) – then he said at that point: "The Muslim does not inherit from the Kafir and the Kafir does not inherit from the Muslim." Az-Dhuhri said: And Al-Khaif means the valley

'A'ishah (May Allah be pleased with her) narrated: "It was the only place that the Prophet (Peace and Blessings of Allah be upon him) would stop at in order for it to be easier for him to leave – i.e. Al-Abtah."And what is intended is that all of them (the narrators) agreed that the Prophet (Peace and Blessings of Allah be upon him) stopped at Al-Muhassab when he left Mina, but they differed afterward. Some said he didn't plan his descent, but it was by coincidence for it to be easier for his exit; others indicated with his words that he intended to stop there, and this is the most likely opinion, because he commanded the people that their last covenant was with Ka'bah, and they would before that disperse from every angle. Ibn 'Abbas said: "So he commanded the people that their last affair was with Ka'bah, i.e., the Farewell Tawaf. So the Prophet (Peace and Blessings of Allah be upon him) intended that he made Tawaf and those who were with him, and he indeed left Mina close to the time of midday, so it wasn't possible for him to come to Ka'bah for the rest of the day and make Tawaf, and then traveled to the outskirts of Makkah from the direction of Madinah. Since that may nothave been possible

with a big crowd, he needed a place to stay before going to Makkah and there was no place more suitable than Al-Muhassab for his stay, where the Quraish had confederated with the tribe of Kinanah against the tribe of Hisham and Muttalib. So Allah did not assist the Quraish in their affair; rather He suppressed them and rejected them as losers. Allah made His religion victorious and helped His Prophet and raised His Word (tawheed), and completed His straight religion and made clear His straight path. So the Prophet made Hajj with the people and made clear to them Allah's rules and signs and he left after completing the rights of Hajj. He then stopped at the place where the Quraish had unified on oppression, wrongdoing and causing discord. He prayed by it Dhuhr, 'Asr, Maghreb and 'Isha' and then slept a little. And he sent 'A'ishah (May Allah be pleased with her), the Mother of the Believers, with her brother 'Abdur-Rahman so they could perform the 'Umrahfrom At-Tan'eem and when she finished she returned.

'A'ishah (May Allah be pleased with her) narrated: "I left with him - the Messenger of Allah (Peace and Blessings of Allah be upon him) in the last group, then he stayed at Al-Muhassab." Abu Dawood said: Ibn Bashshar mentioned the story of his dispatch to Tan'eem. She said: "Then I came to him in the morning, and he announced to his Companions it was time to go, so he reached Ka'bah before the morning prayer and made Tawaf of it when he was going to leave. Later, he left and headed for Madinah.

I say: That which is apparent is that the Prophet (Peace and Blessings of Allah be upon him) prayed the morning prayer on that day at Ka'bah with his Companions and read in that prayer the complete Soorah Toor till the end: By the Mount. And a Book inscribed. In parchment spread open. And the frequented House.

And the ceiling raised high. And the sea filled (with fire). (Soorah At-Toor: 1-6)

And that is due to what Al-Bukhari narrated: From Umm Salamah, the wife of the Prophet (Peace and Blessings of Allah be upon him): "I complained to the Messenger of Allah (Peace and Blessings of Allah be upon him) that I was sick. He said: “Make Tawaf behind the people while riding.” So I made Tawaf and the Messenger of Allah (Peace and Blessings of Allah be upon him) was praying at the side of Ka'bah, while reading: By the Mount. And a Book inscribed. (Soorah At-Toor: 1, 2)

Umm Salamah narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said when he was in Makkah and wanted to leave and Umm Salamah had not yet made Tawaf and also wanted to leave, so he said to her: “When the morning prayer commences then make Tawaf on your camel while the people are praying.”

And the point is that he upon completing the morning prayers made Tawaf and stood in the area (Multazem) between the corner which has the Black Stone in it and the door of the Ka‘bah and thereafter invoked Allah and pressed his cheek against the wall of the Ka‘bah.

‘Amr Ibn Shu‘aib narrated from his father, from his grandfather: "I saw the Messenger of Allah (Peace and Blessings of Allah be upon him) pressing his face and his chest with the Multazem.”

Then the Prophet (Peace and Blessings of Allah be upon him) left Makkah as ‘A’ishah (May Allah be pleased with her) mentioned: “Indeed the Messenger of Allah entered Makkah from the top and exited from the bottom,” narrated in the Saheehain.

Ibn ‘Umar said: “The Messenger of Allah (Peace and Blessings of Allah be upon him) entered from the high end which is at Al-Batha’ and left from the lower end,” narrated by Al-Bukhari and Muslim. According to another narration: He entered from Kuda’ and left from Kada.

Jabir narrated: The Messenger of Allah (Peace and Blessings of Allah be upon him) left Makkah at sunset, and did not pray until he arrived at Sarif which is nine miles away from Makkah. This is very strange, and Ajlah (narrator in the chain of narrations) is doubtful, and maybe this was in other than the last pilgrimage. For verily the Messenger of Allah (Peace and Blessings of Allah be upon him) made Tawaf of the House after the morning prayer, so what delayedhim to the time of sunset? This is very strange, unless that which Ibn Hazm claimed was true that he returned to Al-Muhassab from Makkah after his Tawaf, and did not mention an evidence for that except for the statement of ‘A’isha when she returned from her ‘Umrah from Tan‘eem then she met him while she was ascending and he was descending to the people of Makkah. Or, she was descending and he was ascending. Ibn Hazm said: That which there is no doubt in, is that she was ascending to Makkah and he was descending; because she proceeded to perform ‘Umrah, and he waited for her until she returned, then he (Peace and Blessings of Allah be upon him) proceeded to make the farewell Tawaf. Then he met her whilst she was going to Al- Muhassab from Makkah.

Al-Bukhari stated in the chapter of the one who stops at Dhi Tuwa when he returns from Makkah, and narrated from Ibn ‘Umar that when he would spend the night at Dhi Tuwa until the morning and then he would enter (Makah) ; when he would leave he would pass by Dhi Tuwa and spend the night there until he

reached the morning, and he would say that the Messenger of Allah (Peace and Blessings of Allah be upon him) used to do that.

This is how he mentioned it Mu‘allaqan (without mentioning the narrator) with the phrase of certainty about the authenticity of the narration, and he mentioned it with the chain of narrations at another place in his book and Muslim also from the narration of Hammad Ibn Zaid. However, it does not have the mentioning of staying at Dhi Tuwa upon his return.

A’ishah narrated: She used to carry Zamzam and she used toinform that the Messenger of Allah (Peace and Blessings of Allah be upon him) would also carry it. Abdullah Ibn ‘Umar also narrated that whenever the Messenger of Allah (Peace and Blessings of Allah be upon him) would return from a battle or Hajj or ‘Umrah, he would say Allahu Akbar thrice, then he would say:“There is no diety worthy of worship except Allah alone without a partner, for Him is the kingdom, for Him is All Praise, and He is able to do all things, returning repenters, worshippers, those who prostrate to our Lord praising, Allah affirmed his promise, and He helped his slave and He defeated the armies Himself.”

Concerning a Hadith that Proves that the Prophet Addressed at a Place Between Makkah and Madina

It is narrated that he explained over there the virtues of ‘Ali Ibn Abi Talib and his innocence from what some people spoke about in Yemen, because of that which they experienced from his

rulings which they considered as oppression, suppression, and stinginess, while the truth was with him in that matter. That is why when the Prophet (Peace and Blessings of Allah be upon him) finished explaining the rights of Hajj and returned to Madinah he explained that on the journey. Then he made a forcefull speech on the 18th of Dhul-Hijjah of that year and it was a Sunday at Ghadeer Khumm under a tree in which he explained certain matters. He mentioned the virtues of ‘Ali and his honesty, justice, and his relationship with him, which removed from the people whatever they held in their hearts and minds against him. We will mention many Ahadeeth related to that affair and make clear the authentic narrations from the weakones insha'Allah. Abu Ja‘afar Muhammad Ibn Jareer At-Tabari, the author of Tafseer and history, paid special attention to this and compiled a two volume work which mentions the chains and versions of this speech. He mentioned the weak and the strong, the authentic and the unauthentic narrations, upon the way of many Muhaditheen who mentioned that which came to them in that chapter without making a difference between the authentic and unauthentic narrations. Similarly Al-Hafiz Abul-Qasim Ibn Al‘Asakir mentioned many Ahadeeth of this sermon and we will mention narrations which have been narrated while mentioning that the Shi‘as have no share in it and there is nothing for them to hold onto or any proof as we will make clear what we say.

Muhammad Ibn Ishaq said in the context of the Farewell Pilgrimage: narrating from Yazeed Ibn Rukanah: When ‘Ali arrived from Yemen to meet the Messenger of Allah (Peace and Blessings of Allah be upon him) in Makkah, he hurried to the Messenger of Allah (Peace and Blessings of Allah be upon him) and left in charge of the army he had with him a man from his

companions. That man clothed every person with a gown that was with ‘Ali. When ‘Ali came back to his army he found them all having gowns on them, so he said: “Woe be upon you, what is this?” He said: “I clothed the people for them to beautify themselves when they met the people.” He replied: “Woe be upon you! Remove them before you meet the Messenger of Allah (Peace and Blessings of Allah be upon him) with it.” He removed the gowns from the people and returned it. The army then made apparent their grievance for what he had done to them.

Abu Sa’eed narrated: The people complained about ‘Ali, so the Messenger of Allah (Peace and Blessings of Allah be upon him) stood as an addresser amongst us, then I heard him say: “People do not complain about ‘Ali for, by Allah, there is no harshness for Allah – or the path of Allah – that should be complained about.”

And Buraidah said: "I fought with ‘Ali in Yemen and I saw harshness from him. Then, when I came to the Messenger of Allah (Peace and Blessings of Allah be upon him) I mentioned ‘Ali and I belittled him. I saw the face of the Messenger of Allah (Peace and Blessings of Allah be upon him) change, and he said: 'O Buraidah, am I not more deserving of the Believers than themselves?' I said: 'Indeed, O Messenger of Allah (Peace and Blessings of Allah be upon him) ' He replied: 'Whoever I am a protector of, then ‘Ali is his protector'.”

Zaid Ibn Arqam related that when the Messenger of Allah (Peace and Blessings of Allah be upon him) returned from the Farewell Pilgrimage and stopped at Ghadeer Khumm and ordered that the Dawhat (trees) be brushed and their thorns were removed from underneath them so the ground would be clear then he said: “It

is as though I was called so I answered. I have left behind the two heavy (matters) ; one of them is heavier than the other: The Book of Allah and my ‘Itrah (close cousins) the people of my family (Ahl ulbait), so see how you succeed me to them, for, verily, they will not split until they meet me at the Hawdh.” Then he said: “Allah is my protector and I am the ally of every Believer,” then he took the hand of ‘Ali and said: “Whoever I am the protector of, then he is their ally. Allah take as a friend the one who takes him as a friend and be an enemy to the one who is hostile to him.” So I said to Zaid: “Did you hear it from the Messenger of Allah (Peace and Blessings of Allah be upon him) ?” He replied: “Nobody was in the great trees except that he saw him with his two eyes and heard him with his two ears.”

Sa’eed Ibn Wahb related from Zaid Ibn Yuthai’ who said that ‘Ali said to the people in the open who heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say on the day of Ghadeer Khumm what he said except that he should stand? He said: Six people stood before Sa’eed, and six stood before Zaid, then they attested that they indeed saw the Messenger of Allah (Peace and Blessings of Allah be upon him) say to ‘Ali on the day of Ghadeer Khumm: “Is not Allah more deserving of the Believers than themselves?” They replied: “Certainly.” He replied: “O Allah whoever I am the protector of, then ‘Ali is their protector; O Allah take as a friend the one who takes him as a friend and be an enemy to the one who is hostile to him.”

Sa’eed ibn Wahb said: ‘Ali said in the open: "I read to you by Allah a man who heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say on the day of Ghadeer Khumm: 'Verily Allah is the ally of the Believers, and the one who I am their ally, then he (‘Ali) is their ally. Allah take as an

ally the one who takes him as an ally and be hostile to the one who is hostile to him, and help the one who helps him'."

Year 11 From Hijrah

The year began and the noble Prophet and the travelers returned to Madinah from the Farewell Pilgrimage and in this year great matters occurred; from the greatest matters was the catastrophe that was the death of the Messenger of Allah (Peace and Blessings of Allah be upon him). However, Allah, Almighty, moved him from this temporary world to the eternal pleasure in a lofty high place, and a level in Paradise that has no level higher than it. Allah said: And the hereafter is better for you than the first (life). And your Lord is going to give you, and you will be satisfied. (Soorah Duha: 4,5). And that is after he finished conveying the message that Allah commanded him to propagate, and he advised his nation, and showed to them that which he knew from good, and he warned them and prohibited them fromthat which was harmful for them in this world and the hereafter.

We already mentioned what the authors of the two authentic books (Imam AlBukhari and Muslim) mentioned from the Hadith of 'Umar Ibn Al-Khattab that he said: The statement of Allah was revealed: Today I have completed for you your religion (Soorah Al-Ma'idah: on the day of Jumu'ah and the Messenger of Allah (Peace and Blessings of Allah be upon him) was standing in 'Arafat.

We narrated from a good route that 'Umar Ibn Al-Khattab cried when this Verse was revealed, so it was asked: "What causes you to cry?" He replied: "There is nothing after perfection except

deficiency," and it was though he felt the death of the Prophet (Peace and Blessings of Allah be upon him). And indeed he, may the prayers of Allah and peace be upon him, indicated this in the narration of Muslim which he narrated from Jabir: The Messenger of Allah (Peace and Blessings of Allah be upon him) stood at Jamrat Al-'Aqabah and said to us: "Take from me your rights (of Hajj), for perhaps I may not perform Hajj after this year of mine."

Abu Bakr Al-Bazzar and Al-Baihaqi narrated from Ibn 'Umar that when Soorah An-Nasr was revealed in the middle of the days of Tashreeq, the Messenger of Allah (Peace and Blessings of Allah be upon him) knew it was a farewell so he ordered for his riding animal Al-Qaswa' and then left. He then mentioned the sermon that as preceded. Similarly Ibn 'Abbas said to 'Umar when he asked him about the explanation of this Soorah in the presence of many of the Companions to show them the virtue of Ibn 'Abbas and his advancement and knowledge, as some of them blamed him for bringing forth and seating himamongst the veterans of Badr. He said, "Indeed he is from where you know (i.e. the family of the Prophet)," then he asked them in the presence of Ibn 'Abbas about the explanation of this Soorah: When the victory of Allah has come and conquest. And you see the people entering into the religion of Allah in multitudes. Then exalt (Him) with Praise of your Lord and ask for forgiveness from Him. Indeed He is ever Accepting of repentance. (Soorah An- Nasr: 1-3) They said: "We have been commanded when we are victorious (in conquest) that we remember Allah and we praise Him and ask for forgiveness." Then he asked: "What do you say, O Ibn 'Abbas?" He replied: "The time of the Messenger of Allah (Peace and Blessings of Allah be upon him) is being announced to him." Then 'Umar said: "I don't know from it

except that which you know." We indeed mentioned it in the explanation of this Soorah that which illustrates the statement of Ibn ‘Abbas from different perspectives even though it does not negate alos that which the Companions said in explanation of it.

Abu Hurairah narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said when He performed Hajj with his wives: "It is only this pilgrimage, then stick to the surfaces of the rugs." This was the point that the soul felt his passing was imminent in that year, and we will mention that and relay that which has been narrated with regards to it from Ahadeeth and narrations and with Allah is help sought. Let us mention before that what the Imams Muhammad Ibn Ishaq Ibn Yasar, Abu Ja‘afar Ibn Jareer, and Abu Bakr Al-Baihaqi said at this point before the death of the Prophet from the number of his pilgrimages, battles, brigades, letters and messengers to the kings. So let us mention that abridged and summarized then we will follow that up with the death of the Prophet.

In the Saheehain Zaid ibn Arqam narrated: Verily the Messenger of Allah (Peace and Blessings of Allah be upon him) fought 19 battles, and made pilgrimage after He migrated, the Farewell Pilgrimage, and never made pilgrimage after that. Abu Ishaq said: And one in Makkah. And we mentioned earlier from more than one of the Companions, from them Anas Ibn Malik in the Saheehain: Indeed he performed four ‘Umrahs: ‘Umrah of Hudaybiyyah, ‘Umrah of Al-Qada’, ‘Umrah of Al-Ji‘ranah and the ‘Umrah of the Farewell Pilgrimage.

As for the battles, Al-Bukhari narrated from Salamah Ibn Al-Akwa‘: I fought with the Messenger of Allah (Peace and Blessings of Allah be upon him) seven battles, and with Zaid Ibn

Harithah nine battles in which the Messenger of Allah (Peace and Blessings of Allah be upon him) placed him in command over us.

In the Saheehain from Salamah: "I fought with the Messenger of Allah (Peace and Blessings of Allah be upon him) seven battles, and from that which he would send from expeditions (brigades) nine battles, at one time with Abu Bakr in charge and at one time Usamah Ibn Zaid."

And in Saheeh Al-Bukhari Al-Bara' who said: The Messenger of Allah (Peace and Blessings of Allah be upon him) fought 15 battles.

Zaid Ibn Arqam said, as recorded in the Saheehain: Verily the Messenger of Allah (Peace and Blessings of Allah be upon him) fought 19 battles and I was present in 17of them.

Ibn Buraidah related from his father: He truly fought battles with the Messenger of Allah (Peace and Blessings of Allah be upon him). In a narration from Muslim from the route of Al-Husain Ibn Waqid from Abdullah Ibn Buraidah from his father: He fought with the Messenger of Allah (Peace and Blessings of Allah be upon him) battles and fought in eight from them. In a narration from him with this chain (of narrators): He sent 24 brigades, he fought on the day of Badr, Uhud, Al-Ahzab, Al-Muraisee‘, Qudaid, Khaibar, Makkah and Hunain.

In Saheeh Muslim from the Hadith of Abu Zubair from Jabir: Verily the Messenger of Allah (Peace and Blessings of Allah be upon him) fought 21 battles, I fought with him in 19 battles, and I did not attend Badr or Uhud, as my father prevented me. When

my father was killed in Uhud I did not miss any battle that he fought in.

Sa'eed Ibn Al-Musayyab narrated: the Messenger of Allah (Peace and Blessings of Allah be upon him) fought in 18 battles. He said: I heard him another time say: 24 battles, and so I don't know if that was a misconception or something that I heard afterwards.

Abu Qatadah said: "The Messenger of Allah (Peace and Blessings of Allah be upon him) fought in 19 battles, he participated in eight of them, and sent from the brigades 24," so all of his battles and brigades were 43 (in total).

'Urwah Ibn Az-Zubair mentioned and Az-Dhuhri, Moosa Ibn 'Uqbah, Muhammad Ibn Ishaq Ibn Yasar and more than one of the Imams concerning this matter: Verily he fought on the Dayof Badr in Ramadan in the second year (since Hijrah), then in Uhud in Shawwal of the third year, then Al-Khandaq, and Banu Quraizah in Shawwal also of the fourth year, and its mentioned the fifth year. Then in Bani Al-Mustaliq at Al-Muraisee' in Sha'ban in year 5, then in Khaibar in Safar in year 7, and from them are those who say year 6 and the truth is that it was at the start of year 7 and the end of year 6. Then he fought the people of Makkah in Ramadan year 8 and fought against Hawazin and laid siege to the people of Tai'f in Shawwal and some of Dhul-Hijjah year 8 as is mentioned in detail before. And Muhammad Ibn Ishaq said: And the total number of battles that he fought were 27:

The Battle of Waddan and that is the Battle of Al-Abwa'

The Battle of Buwat from the direction of Radwa

The Battle of Al-Ishirah from the middle of Yanbu‘

The first Battle of Badr (the request of Kurz ibn Jabir),

The great Battle of Badr in which he fought against the bravest of the Quraish

The Battle of Bani Sulaim until he reached Al-Kudr

The Battle of As-Saweeq in search of Abu Sufyan Ibn Harb

The Battle of Ghatfan and it was the Battle of Dhi Amr

The Battle of Najran

The Battle of Uhud

The Battle Hamra’al-Asad

The Battle of Banu Nadheer

The Battle of Dhaat ar-Riqa‘

The Battle of Badr Al-Akhirah (last)

The Battle Doomatal Jandal The Battle of Al-Khandaq then Bani Al-Quraidhah then Bani Lihyan from Hudhail then Dhu Qarad then Bani Al-Mustaliq from Khuza‘ah then Al-Hudaibiyyah, not wanting battle when the polytheists blocked his path then Khaibar then ‘Umrah al-Qada’ then Al-Fath

(Conquest of Makkah) then Hunain then At-Tai'f and then

Tabook.

Ibn Ishaq said: He fought in nine of them: Badr, Uhud, Al-Khandaq, Quraidhah, Al-Mustaliq, Khaibar, Al-Fath, Hunain and At-Ta'if. I say that all of that has been mentioned in much detail in their places with their evidences and proofs.

Concerning the Verses and Ahadeeth Warning of the Death of the Messenger of Allah

Jabir said: I saw the Messenger of Allah (Peace and Blessings of Allah be upon him) throw at the Jimar then he stood and said: "Take from me your rites of Hajj for I may not perform Hajj after this year of mine." Allah, Most High, says:

"Indeed you are to die and indeed, they are to die. Then indeed you, on the Day of Resurrection, before your Lord, will dispute." (Soorah Az-Zumar: 30, 31)

"And we did not grant to any man before you eternity (on earth), so if you die – would they be eternal?" (Soorah Al- Anbiya': 34)

"Every soul will taste death. And we test you with evil and with good as a trial; and to Us you will be returned." (Soorah Al-Anbiya': 35)

“Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing).” (Soorah Aal ‘Imran: 185). “Muhammad is not but a messenger. (Other) messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels (to unbelief) ? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful.” (Soorah Aal ‘Imran: 144)

The above-mentioned Verse is the one As-Siddeeq (Abu Bakr) recited on the day of the passing of the Messenger of Allah (Peace and Blessings of Allah be upon him). When the people heard it, it was as though they had never heard it before.

Allah said: “When the victory of Allah has come and conquest. And you see the people entering into the religion of Allah in multitudes. Then exalt (Him) with Praise of your Lord and ask for forgiveness from Him. Indeed He is ever Accepting of repentance.” (Soorah An-Nasr: 1-3). ‘Umar and Ibn ‘Abbas mentioned: “It was the time (death) of the Messenger of Allah (Peace and Blessings of Allah be upon him) that was made known to him.”

Ibn ‘Umar mentioned: It was revealed in the middle of the days of Tashreeq in the Farewell Pilgrimage, so the Messenger of Allah (Peace and Blessings of Allah be upon him) knew it was a farewell. Thereafter he addressed the people with a sermon he commanded them with good and forbade them from evil, the famous sermon as mentioned earlier.

The Prophet, peace and blessings of Allah be upon him, said to his daughter, Fatimah: “Verily, Jibraeel used to revise the Qur’an with me once every year, and this year he revised the Qur’an twice, and I do not see except that my time has come near.”

In Saheeh Al-Bukhari Abu Hurairah said: “The Messenger of Allah (Peace and Blessings of Allah be upon him) used to make I‘tikaf (staying in the mosque as an act of worship) every month of Ramadan for 10 days, then, when it was the year in which he passed away he performed I’tikaf for 20 days.”

Abu Muwaihibah narrated: "The Messenger of Allah (Peace and Blessings of Allah be upon him) was ordered to pray upon the people of Al-Baqi (graveyard in Madinah). He prayed upon them three times, then, when it was the third night, he said: 'Abu Muwaihibah, place the saddle on my riding animal.' Then he rode and I walked until he reached them, then he descended from his riding animal, then I held theriding animal and he stood, or he said, he stood by them and said: 'Let it be easy for you the state you are in, in contrast to what the people are in. The trials are like pieces of the dark night, each piece follows the other, the last is worse than the first, so let the state you are in be easy for, in contrast to what the people are in'.”

‘A’ishah (May Allah be pleased with her) narrated: The Messenger of Allah (Peace and Blessings of Allah be upon him) returned from Al-Baqi and found me while I had a headache and I was saying: “My head!” He said: “Rather me, ‘A’ishah (May Allah be pleased with her) and my head.” She continued: Then he said: “What would harm you were you to die before me and then I stood by you, wrapped you, prayed over you, and buried you?” I replied: “By Allah, it is as though I was with you, were

you to indeed do that. It was as if I indeed returned to my house and had a feast with some of your wives." Then the illness of the Messenger of Allah (Peace and Blessings of Allah be upon him) peaked while visiting his wives, until his illness intensified in Maimoonah's house. He called his wives, and sought permission from them to be nursed in my house so they gave him permission. Then the Messenger of Allah (Peace and Blessings of Allah be upon him) exited being helped by two men from his family, one of them was Al-Fadhl Ibn 'Abbas and another man, while having his head tied and dragging his feet, until he entered my house. 'Ubaidullah mentioned: So I informed Ibn 'Abbas then he asked: 'Do you know who the other man was? He was 'Ali Ibn Abi Talib'."

A'ishah also said: When the Messenger of Allah (Peace and Blessings of Allah be upon him) fell ill and his pain intensified, he asked permission from his wives to be nursed in my house so they allowed him. Then he exited while being helped by two men while his feet were dragging on thefloor between 'Abbas Ibn 'Ubaid and another man. 'Ubaidullah said: So I informed 'Abdullah – i.e. Ibn 'Abbas – what 'A'ishah (May Allah be pleased with her) mentioned. Then 'Abdullah Ibn 'Abbas said: "Do you know who the other man was who 'A'ishah (May Allah be pleased with her) didn't mention?" I replied: "No." Ibn 'Abbas said: "He was 'Ali." Then 'A'ishah (May Allah be pleased with her) used to say that the Messenger of Allah (Peace and Blessings of Allah be upon him) entered my house when his illness intensified, and said: "Pour on me water from seven water skins, and not complete the contents, i.e., not all of the water from them in order that I take a covenant from the people." So we sat him in a tub belonging to Hafsah, the wife of the Prophet (Peace and Blessings of Allah be upon him), and we began to

pour on him from those containers, until he began to indicate to us with his hand that you have done what he had wanted. A'ishah said: Then he exited to the people and led the prayer and addressed them.

'A'ishah (May Allah be pleased with her) narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) used to ask in during illness from which he died: "Where am I tomorrow, where am I tomorrow?" He intended the day with 'A'ishah (May Allah be pleased with her), so his wives allowed him to be where he wanted to be. So he stayed in 'A'ishah (May Allah be pleased with her)'s house until he died. 'A'ishah (May Allah be pleased with her) said: He died on the day that he was going to see me in my house, and Allah took him while his head was between my chest and my neck and his saliva mixed with mine.

She said: 'Abdur-Rahman Ibn Abu Bakr entered brushing with a Siwak (twig like toothbrush), and the Messenger of Allah (Peace and Blessings of Allah be upon him) looked at him. I said to him: "Give me that Siwak, 'Abdur Rahman." So he gave it to me and I cut it and softened it, and then gave it to the Messenger of Allah (Peace and Blessings of Allah be upon him). He brushed with it while leaning on my chest."

Narrated by 'A'ishah (May Allah be pleased with her): "Verily the Messenger of Allah (Peace and Blessings of Allah be upon him) would read upon himself when ill the Mu'awwidhat (the last three Soorahs of the Qur'an) and blow on himself, then wipe his hands on himself. When he fell ill from the illness that led to his death, I began to blow on him with the Mu'awwidhat like he

would, and wipe with the hand of the Prophet (Peace and Blessings of Allah be upon him) upon him.

It is affirmed in the Saheehain that ‘A’ishah (May Allah be pleased with her) narrated: "The wives of the Messenger of Allah (Peace and Blessings of Allah be upon him) gathered around him. Then Fatimah came walking her gait (which) was not different to her father's. He said: 'Welcome my daughter,' and she sat to his right or left. Then he whispered something to her in secret and she cried, then he whispered another thing to her in secret and she smiled. I asked her: 'The Messenger of Allah (Peace and Blessings of Allah be upon him) favored you in particular with a secret and you were crying.' When she stood, I said: 'Inform me of what he shared with you?' She replied: 'I am not to spread the secret of the Messenger of Allah (Peace and Blessings of Allah be upon him) "When he passed away I asked her: 'I ask you for the right that I have upon you, that you inform me.' She replied: 'As for now, then yes. He whispered to me on the first occasion: Verily I used to recite the Qur’an to Jibraeel once every year, and I recited it to him this year twice, and I do not see except that my time has come near, so fear Allah and remain patient for I am a good predecessor for you, so I cried. Then he whispered to me: Are you not pleased that you are the leader of the women believers, or the leader of the women from this nation? so I smiled'."And this Hadith has other paths narrated by ‘A’ishah (May Allah be pleased with her).

Narrated by ‘A’ishah (May Allah be pleased with her):“We gave the Messenger of Allah (Peace and Blessings of Allah be upon him) medicine during his illness, so he began to indicate to us not to give him that medicine. Then we said (we thought or said to ourselves), (that it was) the hatred of the sick for medicine. When

he recovered he said: “Did I not forbid you from administering medicine to me?” We said (we thought or said to ourselves) (that it was) the hatred of the sick for medicine. Then he said: “Nobody should be left in the house except that he is given this medicine – while I watch – except for Al-‘Abbas because he did not see you (give the medicine).”

‘A’ishah (May Allah be pleased with her) narrated: The Prophet (Peace and Blessings of Allah be upon him) used to say in his illness from which he died: “‘A’ishah (May Allah be pleased with her), I still feel the pain from the food that I ate in Khaibar (after he was poisoned by the Jews of Khaibar), so this is a time I find myself gasping from that poison.”

‘Abdullah Ibn ‘Abbas narrated that ‘Ali left the company of the Messenger of Allah (Peace and Blessings of Allah be upon him) during the illness from which he died. The people said: “Abul-Hasan, how did the Messenger of Allah (Peace and Blessings of Allah be upon him) reach the morning?” He replied: “He is better with Allah’s praise.” Then ‘Abbas Ibn ‘Abdul-Mutalib took his hand and said to him: “You, by Allah, after three (nights he will die) are the worshipper of the stick (an example for someone who begins to follow someone else), and I truly see that the Messenger of Allah (Peace and Blessings of Allah be upon him) shall pass away by this illness of his. Verily, I know the faces of Bani ‘Abdul-Muttalib at the time of death. Take us to the Messenger of Allah (Peace and Blessings of Allah be upon him) and then let us ask him for whom is the command? If it is us then we know, but if it is in other than us thenwe will be informed and give Wasiyyah (i.e. appointment of the Caliph after him).” Thereafter ‘Ali said: “If we, by Allah, were to ask the Messenger of Allah (Peace and Blessings of Allah be upon him) for

Wasiyyah then he denies us from it then the people won't give it to us after him, for surely by Allah I will not ask the Messenger of Allah (Peace and Blessings of Allah be upon him) for it."

Ibn 'Abbas narrated: "Thursday, and what happened on Thursday? The illness of the Messenger of Allah (Peace and Blessings of Allah be upon him) intensified." Then he said: "Come to me I will write a message for you, after it you will never go astray." Thereafter they began to argue and it is not appropriate to argue in the presence of a Prophet. So they said: "What is the matter with him that he is in such pain?" They questioned that, so they began to defend him by make excuses for him. Thereafter he said: "Leave me, for that condition in which I am is better than what you are calling me to." Then he advised them with three matters. He said: "Expel the idolaters from the Arabian Peninsula, and treat the delegations in the way that I would." And he remained silent about the third, or he said: "I forgot it."

A'ishah said that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "Indeed I intended to send for Abu Bakr and his son and take a covenant lest those who speak were to speak, or those who wish were to wish." Then he said Allah refuses, or the believers repel, or Allah repels and the believers refuse (to accept anyone other than Abu Bakr as the Caliph).

In Saheeh Al-Bukhari and Muslim it is narrated from Muhammad Ibn Jubair Ibn Mut'im from his father that he said: A woman came to the Messenger of Allah (Peace and Blessings of Allah be upon him) and he ordered her to return to himafter some time. So she aked: "If I were to come and not find you?" As though she intended his death. He said: "If you do not find

me then go to Abu Bakr."And that which is apparent And Allah (SWT) knows best that she only said that to him in the illness from which he died.

He conveyed on Thursday before he was taken by five days a great sermon, in which he made clear the virtues of As-Siddeeq (Abu Bakr) in the presence of all of the Companions, as well as what he specifically mentioned about him leading the Companions in prayer – as will be explained – in the their presence. It might be that this sermon was reparation for what he wanted to write. And he indeed had a bath before this noble sermon, they poured on him seven water skins and not their complete contents and this is from seeking a cure with seven from water, as has been mentioned in other Hadiths in other places. That which is intended is that he had a bath then exited and led the people in prayer. Afterward, he addressed them as was mentioned in the Hadith of 'A'ishah (May Allah be pleased with her).

Mention of His Command to Abu Bakr As-Siddiq to Lead in Prayer, and His Exiting, then He Prayed Behind Him

Imam Ahmed narrated from 'Abdullah Ibn Zam'ah Ibn Al-Aswad Ibn AlMuttalib Ibn Asad who said that when the illness became severe for the Messenger of Allah (Peace and Blessings of Allah be upon him) while I was with him in a group from among the Muslims, Bilal called for the prayer. He said: "Command somebody to lead the prayer." He said: So I exited then suddenly 'Umar was with the people and Abu Bakr was absent so I said: "Stand, 'Umar and lead the people in prayer." So he stood, and when 'Umar pronounced: Allahu Akbar,

theMessenger of Allah (Peace and Blessings of Allah be upon him) heard his voice, for ‘Umar was a man with a loud voice. The Messenger of Allah (Peace and Blessings of Allah be upon him) asked: “Where is Abu Bakr? Allah refuses that and so do the Muslims; Allah refuses that and so do the Muslims.” Thereafter Abu Bakr was sent for and he arrived after ‘Umar had prayed that prayer, and led the people in prayer. Then ‘Abdullah Ibn Zam’ah said: ‘Umar said to me: “Woe be unto you! What did you do, Ibn Zam’ah? By Allah, I did not think when you commanded me except that the Messenger of Allah (Peace and Blessings of Allah be upon him) commanded me with it, if it was not for that I would not have prayed.” I replied: “By Allah, the Messenger of Allah (Peace and Blessings of Allah be upon him) did not command me, however, when I did not see Abu Bakr, I saw you more deserving of the people in leading them in prayer.”

Al-Aswad said: We were with A’ishah, and we spoke of being steadfast on the prayer and veneration of it so she said: When the Prophet (Peace and Blessings of Allah be upon him) became ill, during the illness from which he died, the time of prayer entered, and Bilal made the Adhan. He said: “Order Abu Bakr to lead the people in prayer.” It was said to him: “Verily, Abu Bakr is a weak man, i.e., he had a soft heart and would cry much from the fear of Allah as other narrations have mentioned, and when he stands in your place he will not be able to lead the people in prayer.” He repeated himself and they repeated themselves to him. Then he replied on the third occasion and said: “You are like the women who tried to tempt Yoosuf, may peace be upon him, order Abu Bakr to lead the people in prayer.” Thereafter Abu Bakr exited (as an Imam). Thereafter the Prophet (Peace and Blessings of Allah be upon him) felt better and came out between two people, it is as though I see his legs dragging from the pain. Abu Bakr

wanted to move back, but the Prophet (Peace and Blessings of Allah be upon him) indicated to him to stay in his place. Thereafter he was led until he sat next to him. It was said to Al-A'mash: So the Prophet (Peace and Blessings of Allah be upon him) prayed and Abu Bakr followed himin prayer whilst the people were following Abu Bakr in prayer? So he nodded with his head: "Yes."

'Ubaidullah Ibn 'Abdullah said: "I entered upon 'A'ishah (May Allah be pleased with her) and said: Will you inform me about the illness of the Messenger of Allah (Peace and Blessings of Allah be upon him) ?" She said: "Indeed, the Messenger of Allah's (Peace and Blessings of Allah be upon him) illness became heavy upon him and so he asked: 'Have the people prayed?' We replied: 'No, they are waiting for you, O Messenger of Allah.' He said: 'Put some water for me in the container.' So we did. Then he had a bath and when he went to stand up, he became unconscious. When he regained conscious said: 'Have the people prayed?' We replied: 'No, they are waiting for you, O Messenger of Allah.' He said: 'Put some water for me in the container.' So we did. Then he had a bath when he went to stand up, he became unconscious. When he regained conscious he said: 'Have the people prayed?' We replied: 'No, they are waiting for you, O Messenger of Allah.' Then he said: 'Put some water for me in the container.' So we did. Then he had a bath then he went to stand up, he became unconscious. When he recovered he said: 'Have the people prayed?' We replied: 'No, they are waiting for you, O Messenger of Allah,' and the people were sitting in the mosque waiting for the Messenger of Allah (Peace and Blessings of Allah be upon him) for the Isha' prayers. The Messenger of Allah (Peace and Blessings of Allah be upon him) sent for Abu Bakr so that he can lead the people in prayers. Abu Bakr was a

weak man (who cried from the fear of Allah). He (Abu Bakr) said: ‘Umar, lead the people in prayers,’ to whichh he replied: ‘You are more deserving of that.’ So Abu Bakr led them in prayers in those days. When the Messenger of Allah (Peace and Blessings of Allah be upon him) felt a little better, so he came out between two men, one of whom was Al-‘Abbas for the Dhuhr prayers. When Abu Bakr saw him he started to move back, but the Prophet indicated to him not to move back. He commanded him and thensat him next to him. Thereafter Abu Bakr prayed standing and the Messenger of Allah (Peace and Blessings of Allah be upon him) prayed while seated.” ‘Ubaidullah mentioned: So I entered upon Ibn ‘Abbas and I said: 'Shall I not inform you of what A’ishah told me about the illness of the Messenger of Allah (Peace and Blessings of Allah be upon him) ' He replied: 'Tell me.' So I informed him and he didn’t deny anything about it except that he said: 'Did she mention to you the name of the person who was with Al‘Abbas?' I replied: 'No.' He said: 'He was ‘Ali'.”

In anotherr narration: Abu Bakr began to pray standing while following the prayer of the Messenger of Allah (Peace and Blessings of Allah be upon him). The people were following the prayer of Abu Bakr while the Messenger of Allah (Peace and Blessings of Allah be upon him) was seated.Al-Baihaqi mentioned: So in this (narration) the Prophet (Peace and Blessings of Allah be upon him) went forward in this prayer, and Abu Bakr joined his prayer with his.

Anas said: The Messenger of Allah (Peace and Blessings of Allah be upon him) prayed behind Abu Bakr in one single garment wrapped around him. When he wished to stand he said: “Call Usamah Ibn Zaid for me.” So he came and then leaned his

back to his neck, and that was the last prayer he prayed. Al-Baihaqi mentioned: In this is proof that this prayer was the morning prayer of Monday the day of his passing away. It was the last prayer that he prayed due to what has been affirmed that he passed away during midmorning (Dhuha) of Monday. That which Al-Baihaqi has mentioned, Muslim took it from the Book of Maghazi by Moosa Ibn Uqbah, for he mentioned it just like that. Similarly, Abul-Aswad narrated from Urwah, but it is weak. Rather this was the last prayer that he prayed with the people aswas mentioned specifically in the other narration, and a general incident is overruled by a specific one. Therefore, it is not possible for this to be the morning prayer of Monday the day of his passing away, because that prayer was in congregation, rather than in his house because of the weakness. The evidence for that is what Al-Bukhari mentioned in his Saheeh from Anas Ibn Malik, who followed, served, and accompanied the Prophet (Peace and Blessings of Allah be upon him): Verily, Abu Bakr used to lead the prayer during the illness from which the Prophet (Peace and Blessings of Allah be upon him) passed away, until it was Monday while they were in rows for prayer. The Prophet (Peace and Blessings of Allah be upon him) uncovered the curtain of the house looking at us while standing, his face was like the page of a Mus- haf, he smiled and was laughing. So we thought we were going to be tempted from the joy of seeing the Prophet (Peace and Blessings of Allah be upon him), and Abu Bakr had gone back on his heels to reach the row of worshippers behind him, and he thought that the Prophet was coming out for the prayer. He indicated to us to complete the prayer, and then he let the curtain down, and passed away on that day."

Anas ibn Malik said that the Prophet (Peace and Blessings of Allah be upon him) did not came out for three days, then the

(Iqamah) prayer was established, Abu Bakr moved forward. The Prophet (Peace and Blessings of Allah be upon him) said: "Lift the curtain,"and they lifted it. When the Prophet's (Peace and Blessings of Allah be upon him) face became apparent to us, we had not seen a sight more beloved to us than his face. Thereafter, the Prophet (Peace and Blessings of Allah be upon him) indicated with his hand to Abu Bakr to move forward and the Prophet (Peace and Blessings of Allah be upon him) let go of the veil, and he was not seen until he died.

This is the most clear evidence that he (Peace and Blessings of Allah be upon him) did not pray the Monday morning prayer with the people, and he had no contact with them, because he did not come out for three days. We say: So upon thisbasis, the last prayer that he prayed with them was Dhuhr, as it has come explicitly in the Hadith of 'A'ishah (May Allah be pleased with her) which was mentioned before, and that was on Thursday not Saturday or Sunday, as Al- Baihaqi mentioned from Maghazi Moosa Ibn 'Uqbah, who is weak, and because of we mentioned from his sermon after it. Also due to the fact he lost contact with them on Friday, Saturday and Sunday, and these were full days. What is strange is that Al-Hafiz Al-Baihaqi cited this Hadith from these two paths, then he said: So maybe he (Peace and Blessings of Allah be upon him) secluded himself from them in the first Raka'ahs, then he exited in the second Raka'ah, then prayed behind Abu Bakr, just as 'Urwah and Moosa Ibn Uqbah mentioned, and that had been unknown to Anas Ibn Malik, or he mentioned some of the incident and didn't mention the end of it.This, which he mentioned, is very far fetched because Anas said: Then he was not seen until he died, and in another narration he said: Then that was the last time with him. The statement of a

Companion takes precedence over the statement of a Tabi‘ee And Allah (SWT) knows best.

What is important is that the Messenger of Allah (Peace and Blessings of Allah be upon him) chose Abu Bakr As-Siddeeq as an Imam for all of the Companions in the prayer, which is the greatest pillar of Islam in terms of acts of worship. Shaikh Abul-Hasan Al-Ash‘ari said: “His preference of him is a matter known by necessity from the religion of Islam. His preference of him is a proof that he was the most knowledgable of the Companions and the best of them in memorization due to what has been affirmed in the report whose authenticity is agreed upon by the scholars. The Messenger of Allah (Peace and Blessings of Allah be upon him) said: ‘The one who leads the people in prayer is the one who has the best recitation/ memorization of the Qur’an; if they are the same in recitation, then the one who has the most knowledge of the Sunnah; if they are the same with regards to the Sunnah, then the one who is older; if they are the same age, then the one who accepted Islam first'.” Isay: these words of Al-Ash‘ari deserves to be written in gold. All these qualities were indeed present in As-Siddeeq. The prayer of the Messenger (Peace and Blessings of Allah be upon him) behind him in some of the prayers as we mentioned previously from the authentic narrations do not contradict that which has been narrated in the Saheeh that Abu Bakr followed him, because that was in another prayer as Ash- Shafi‘i and others from the Imams mentioned.

Point of Benefit: Malik, Ash-Shafi‘i and a number of the scholars, including Al-Bukhari, used the Prophet’s prayer while being seated and Abu Bakr following him standing and the people following Abu Bakr as an evidence for the abrogation of his statement in the Hadith that is agreed upon,when he prayed

with some of his companions seated. He fell from his horse and his right side was injured, so they prayed behind him while standing. So he indicated to them to sit down, then when he finished he said: “By the One in Whose Hand is my soul, you similar to what the Persians and the Romans would do, standing for their great ones while they are seated. The Imam is only there to be followed, so when he pronounces Allahu Akbar then pronounce Allahu Akbar. When he performs the Rukoo’ also perform the Rukoo‘, and when he stands straight then stand straight; when he prostrates then prostrate, and when he prays sitting then everyone should pray sitting.” They said: Then he led them while seated, and they were standing in the illness of death, so that illustrates that it is an abrogation of what was mentioned before, And Allah (SWT) knows best.

And the ways in which people replied to this conclusion have differed into many opinions, and the place of their mentioning isin the book Al-Ahkam AlKabeer. The summary of it is that some people claimed that the Companions sat because of his previous command and Abu Bakr only continued standing in order to convey his voice. Some of the people said that Abu Bakr was the Imam at the same time as some of the narrators explicitly mentioned as was mentioned before, and Abu Bakr, due to his great conduct with the Messenger of Allah, would not lead him rather he would follow him. So it is as though the Prophet (Peace and Blessings of Allah be upon him) became the Imam of the Imam, because of this they did not sit as they were following Abu Bakr while he was standing. As-Siddeeq did not sit because he was the Imam and also in order to convey to them the Prophet’s movements, still moments, and transmissions. And Allah (SWT) knows best. From the people are those who said: There is a difference between starting the prayer behind the Imam in a state

of standing, then continuing standing in it, even if the sitting of the Imam occursduring it, as is in this situation, and beginning a prayer behind an Imam who is already seated, in the latter case it is obligatory to sit as in the Hadith mentioned earlier And Allah (SWT) knows best. From the people are those who said: This action and the Hadith mentioned earlier are an evidence allowing standing and sitting, and both of them are allowed and permissible; sitting because of what has been mentioned, and standing because of the later action. And Allah (SWT) knows best.

Chapter Concerning How the Prophet Approached Death

Imam Ahmad narrated from ‘Abdullah Ibn Mas‘ood: "I entered upon the Prophet (Peace and Blessings of Allah be upon him) while he was ill and I touched him. I said: 'O Messenger of Allah, indeed you are very ill.' He said: 'I feel the illness of two people from you.' I replied: 'You have two rewards.' He said: 'Yes by the One in Whose Hands is my soul, there is noMuslim on this Earth who is afflicted with a hardship from illness and other than it except that Allah removes from him his sins just as a tree sheds its leaves'.”

‘A’ishah (May Allah be pleased with her) said: “I haven’t seen an illness of anyone more severe than the one of the Messenger of Allah (Peace and Blessings of Allah be upon him).”

She also said: The Messenger of Allah (Peace and Blessings of Allah be upon him) died between my neck and chin, so I don’t hate the severity of death for anyone after I saw the Messenger of Allah (Peace and Blessings of Allah be upon him).

In another Hadith it is said: The Messenger of Allah (Peace and Blessings of Allah be upon him) said: “The most severely tested of the people are the Prophets, then the righteous, then those similar to them, then those similar to them. The man is tested according to his religion, so if there is firmness in his religion then he will have a severe test upon him.”

Usamah Ibn Zaid narrated: "When the Messenger of Allah (Peace and Blessings of Allah be upon him) became ill the people and I went to Madinah. I entered upon the Messenger of Allah (Peace

and Blessings of Allah be upon him) and he became silent so he didn't speak, then he began to raise his hands to the sky then put them on his face, I knew he was praying for me."

Imam Malik mentioned in his Muwatta from Isma‘eel IbnAbu Hakeem that he heard ‘Umar Ibn Abdul-Aziz say that the last words which the Messenger of Allah (Peace and Blessings of Allah be upon him) said were: "May Allah curse the Jews and Christians, they took the graves of their Prophets as mosques. Two religions will not remain in the land of the Arabs." This is how he narrated it as a murasl Hadith (a Hadith which a break in its chain between the Tabi‘ee and the Prophet (Peace and Blessings of Allah be upon him)).

Al-Bukhari and Muslim narrated from A'ishah and Ibn ‘Abbas that they said:

When death descended upon the Messenger of Allah (Peace and Blessings of Allah be upon him) he began to cast his sheet on his face. When he became grieved he removed it from his face then he said in that state: "May the curse of Allah be upon the Jews and the Christians, they took the graves of their Prophets as places of worship," warning them from what they did (this is from the words of the narrator ‘A'ishah (May Allah be pleased with her)).

Anas Ibn Malik narrated: The advice of the Messenger of Allah (Peace and Blessings of Allah be upon him) when death approached him was: "The prayer and that which your right hands own slaves," to the extent that the Messenger of Allah's (Peace and Blessings of Allah be upon him) chest began to heave with it, and his tongue could hardly pronounce it.

Umm Salamah narrated: The advice of the Messenger of Allah (Peace and Blessings of Allah be upon him) at the time of his death was: “The prayer, the prayer and that which your right hands owns slaves,”until he would mumble itin his chest and his tongue could not pronounce it.

‘A’ishah (May Allah be pleased with her) related from the Prophet (Peace and Blessings of Allah be upon him) that he said: “What truly makes it the suffering easy upon me, is that I saw the whiteness of the palm of ‘A’ishah (May Allah be pleased with her) in Paradise.” Only Ahmad narrated it and the chain is sound. This is an evidence for his strong love for ‘A’ishah (May Allah be pleased with her), may Allah be pleased with her. The people have mentioned many concepts for having strong love, and nobody reached this level. That is only because they over exaggerate with words that have no reality and these are certainly true words and there is no doubt about it.

‘A’ishah (May Allah be pleased with her) also narrated that she used to say: Verily, from the blessings of Allah upon me is that the Messenger of Allah (Peace and Blessings of Allah be upon him) passed away on my day, in my house and between my chest and neck, and Allah indeed mixed my saliva with his at the time of death. She said: My brother entered upon me with a Siwak with him and I leaned the Messenger of Allah (Peace and Blessings of Allah be upon him) to my chest, then I saw him look at him. I knew that he liked Siwak, so I said: “Will I give it to you?” He nodded with his head, i.e. yes, so he placed it in his mouth. She said: And in front of him was a pot or container with water in it, then he began to place his hand into the water and wipe it on his face, then say: “There is no God deserving of worship except Allah, verily death has pains.” Then he raised his

left index finger and began to say: “In the highest company,”until he was taken and his hand moved in the water.

‘A’ishah (May Allah be pleased with her) said: We used to say that the Prophet would never dieuntil he was given a choice between this world and the hereafter. She said: When it was the time of the Messenger of Allah’s (Peace and Blessings of Allah be upon him) illness that he died from, I heard him say: “And whoever obeys Allah and the Messenger – those will be with the ones upon whom Allah bestowed favor of the Prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.” (Soorah An-Nisa: 69) She said: So we thought he was given a choice between life and death.

‘A’ishah (May Allah be pleased with her) narrated: The Messenger of Allah (Peace and Blessings of Allah be upon him) used to say when he was well, “Verily, no prophet has been taken until he sees his place in Paradise then he is given a choice.” ‘A’ishah (May Allah be pleased with her) said: “When the Messenger of Allah (Peace and Blessings of Allah be upon him) became ill and his head was on my thigh he fell unconscious for a while. Thereafter, he recovered, then raised his eyes to the ceiling of the house and said: ‘O Allah, the high company,’ so I knew that it was the Hadith that he used to inform us of when he was well, ‘Verily, no prophet has been taken until he sees his place in Paradise then he is given a choice'.” ‘A’ishah (May Allah be pleased with her) said: “So I said: In that case do not choose us.” And ‘A’ishah (May Allah be pleased with her) said: “Those were the last words that the Messenger of Allah (Peace and Blessings of Allah be upon him) pronounced: ‘O Allah, the highest companion (paradise) ’.”

‘Abbad Ibn ‘Abdullah Ibn Az-Zubair narrated that ‘A’ishah (May Allah be pleased with her) informed him that she heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say, which she took heed of before he died while leaning on her chest: “Allah, forgive me, have mercy on me and add me with the presence of the Rafeeq (i.e. he yearned to meet Allah).”

‘A’ishah (May Allah be pleased with her) related: "The Messenger of Allah (Peace and Blessings of Allah be upon him) was taken while his head was between my chest and neck. She said: When his soul exited, I never ever found a smell more pleasant than it.”

Umm Salamah narrated: “I placed my hand on the chest of the Messenger of Allah (Peace and Blessings of Allah be upon him) the day he died, then weeks passed by and I would eat and perform Wudu’ yet the smell of musk would not leave my hand.”

Abu Burdah said: "I entered upon ‘A’ishah (May Allah be pleased with her), and she showed us a thick Izar (lower garment) which is made in Yemen and a Kisa’ (upper garment) which they call Al-Mulabbadah, then she said: “Verily the Messenger of Allah (Peace and Blessings of Allah be upon him) was taken in these two garments.”

Yazeed Ibn Babanoos said: "My friend and I went to see ‘A’ishah (May Allah be pleased with her) and we asked permission to enter, so she threw a cushion to us and wore her Hijab. Thereafter, my friend said: 'O Mother of the Believers, what do you say regarding Al-Irak?' She replied: 'What is Al-Irak?' I hit my friend on the shoulder. She said: 'What is this, you hurt your brother?' and said: 'Al-Irak is menstruation.' Then, she said: 'The Messenger of Allah (Peace and Blessings of Allah be upon him)

used to cover me and touch my head and between us was a garment while I was menstruating.' Then she said: 'The Messenger of Allah (Peace and Blessings of Allah be upon him) used to pass my door and say a word that Allah would make beneficial. One day, he passed by and didn't say anything, then he passed by again without saying anything – twice or three times – I said: 'O maid, put a cushion for me at the door,' and I tied my head. Then he passed by and said: 'A'ishah (May Allah be pleased with her), what is wrong with you?'So I replied I have a headache. He said: 'My head,' then he left and it was not long before he was brought carried in a cloth. Thereafter he entered upon me and sent to the women a message so he said: 'Verily I am ill, and I am not able to visit you, so allow me to be with either 'A'ishah (May Allah be pleased with her) or Safiyyah.'

"I had not nursed anyone before, so one day while his head was on my shoulder suddenly his head moved toward mine, I thought he wanted something from my head. His cold saliva dripped fromhis mouth and landed on my neck and my skin shivered from it. I thought he was unconscious so I wrapped a garment around him, then 'Umar and Al-Mugheerah Ibn Shu'bah came and asked permission so I allowed them to enter and put on my veil. 'Umar looked at him and said: 'His unconsciousness, the Messenger of Allah (Peace and Blessings of Allah be upon him), passing out is so severe!' Then they stood, and when they came close to the door, Al-Mugheerah said: 'Umar, the Messenger of Allah (Peace and Blessings of Allah be upon him) has passed away.' He replied: 'You are mistaken; rather you are a man mixed with tribulation! Verily, the Messenger of Allah (Peace and Blessings of Allah be upon him) will not die until Allah eradicates the hypocrites.' Then Abu Bakr came so I lifted the veil, thereafter he looked at him and said: 'Indeed we belong to

Allah and unto him we will return, the Messenger of Allah (Peace and Blessings of Allah be upon him) has died.' He came to his head, dropped his mouth and kissed his forehead and then he said: 'My true friend!' He lifted his head, lowered his mouth and kissed his forehead and said: 'My close friend, the Messenger of Allah (Peace and Blessings of Allah be upon him) !' He then went to the mosque while 'Umar was addressing the people and saying: 'Verily, the Messenger of Allah (Peace and Blessings of Allah be upon him) will not die until Allah eradicates the hypocrites.' Abu Bakr then spoke by praising Allah and extolling Him, then he said: "Verily, Allah says: Indeed, you are to die, and indeed, they are to die (Soorah Az-Zumar: 30) until he completed the verse. Muhammad is not but a messenger. (Other) messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels (to disbelief)? And he who turns back on his heels... (Soorah Aal Imran: 144) until he completed the Verse. So whoever used to worship let them know that Allah is truly Ever-Living, and whosoever worshipped Muhammad, then verily, Muhammad has indeed died.' 'Umar said: 'Is it really in the Book of Allah? I did not notice that it was in the Book of Allah.' 'Umar then said: 'O People, this is Abu Bakr, and he is the owner of the young Muslims, so pledge allegiance to him, so they pledged allegiance to him'."